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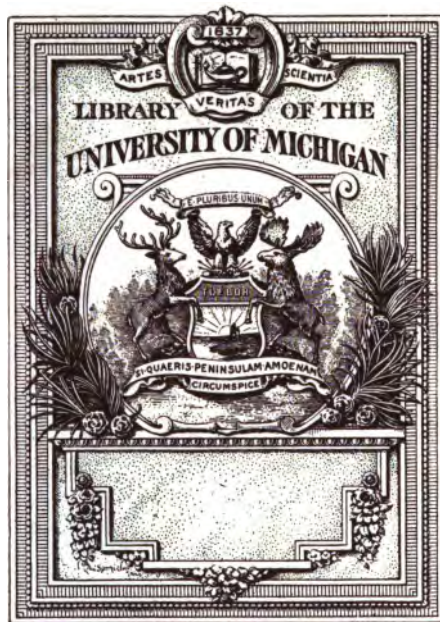
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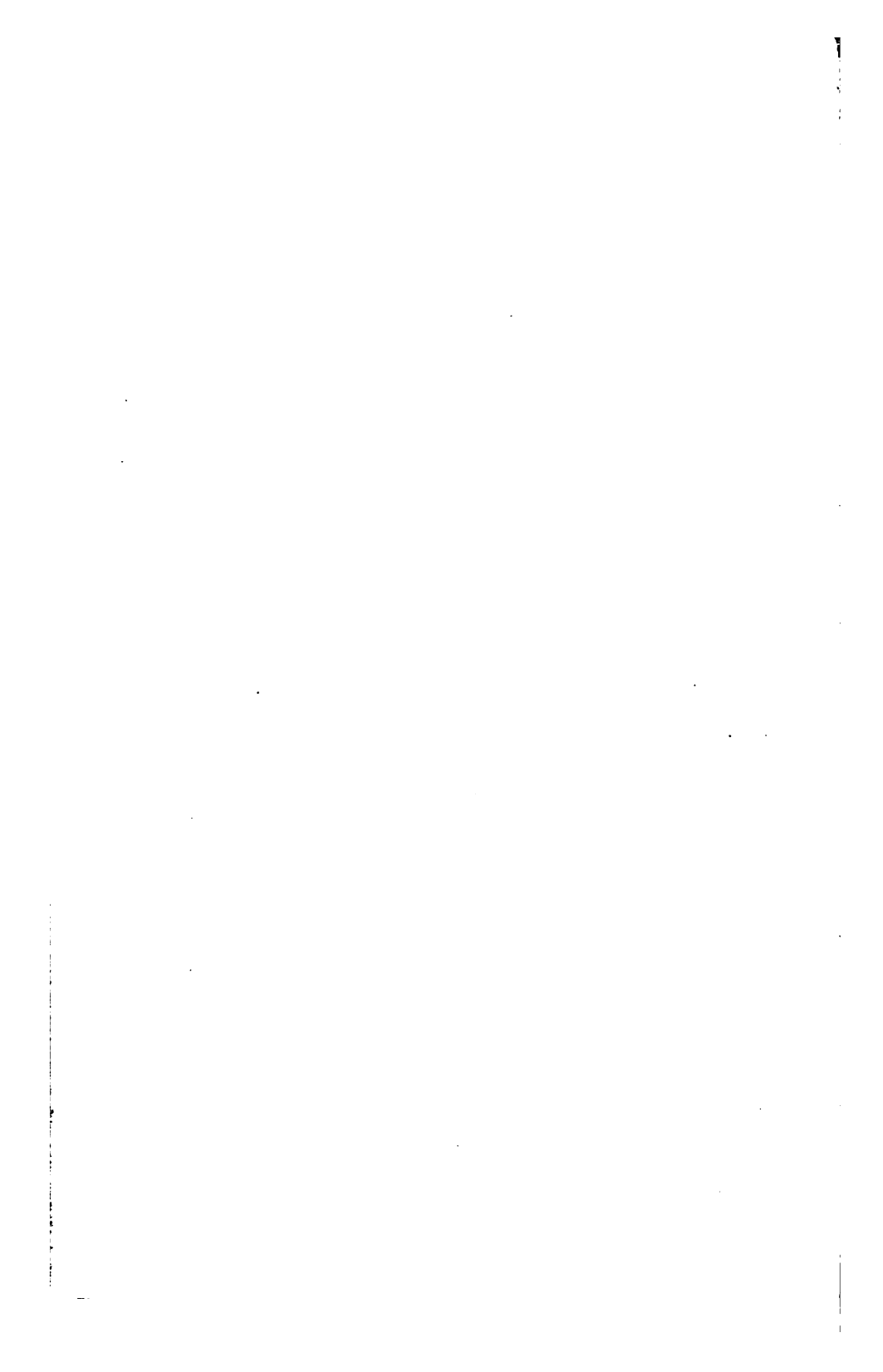
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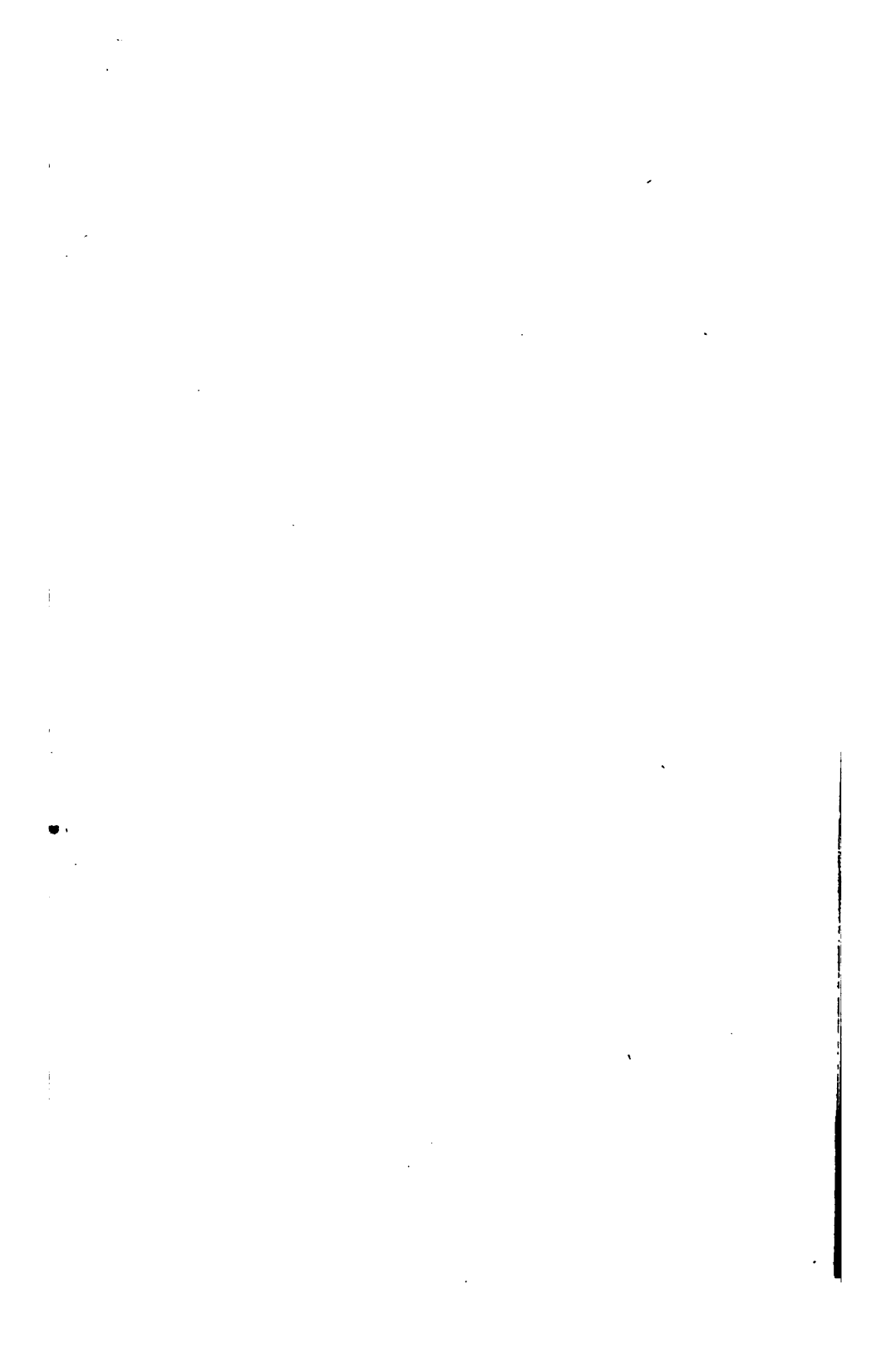
ILLUSTRATIVE OF THE
HABITS, CUSTOMS, AND PURSUITS, OF OUR FOREFATHERS.

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— WEST DRAYTON CHALICE AND PATEN. —

FROM PHOTOGRAPHS BY R. KEENE DERRY.

THE RELIQUARY.

JANUARY, 1892.

On a Medieval Chalice and Paten at West Drayton, Middlesex.

BY T. M. FALLOW, M.A., F.S.A.

THE chalice and paten which belong to West Drayton church, Middlesex, possess some features of considerable interest. They are illustrated (Plate I.) from photographs by Mr. R. Keene of Derby. Both vessels are hall-marked, and the chalice bears round the foot an inscription of an unusual character, so far as existing examples are concerned.

The chalice is parcel-gilt, the stem and foot are hexagonal, and the former is divided into two unequal portions by the knot, which has six facets. Each of the facets of the knot is diamond-shaped, and is engraved with a four-leaved flower device. The bowl is not original, and is a clumsy addition, but it seems to be of some age, and was perhaps made in the reign of Edward VI., when the Sacrament was again administered to the people in both kinds, and when the original bowl may have been found to be too small. If this conjecture as to its date and origin be correct, the bowl of the West Drayton chalice makes up in interest for what it lacks in grace, and in proper proportion to the remainder of the vessel. The foot has been a good deal knocked about; it is mullet-shaped, and formerly had knobs attached to each of the points. These have been lost, or cut off, greatly to the disfigurement of the chalice. On the front compartment of the base is engraved, under a trefoil arch, a crucifix, and below the crucifix, in a band which surrounds the foot, is the black letter inscription:

Orate | p̄ n̄abz | J̄oh̄is p̄o | r̄pyll & | J̄oh̄anne | b̄xor.' ei'

Unfortunately, nothing whatever is now known of John and Jane Porpyll, or who they were; but from the wording of the legend it is pretty evident that the chalice and paten were bequeathed by one or other (if not by both) of them as their memorial.

There are only two other examples extant of English medieval vessels bearing an inscription of this character, so far as is at present known. One of these is a paten at Pilton, in Somerset, which is of much the same date as the West Drayton vessels. It has a vernicle

in the centre, and round the rim is a black letter legend, in bad Latin (beginning with a cross pattee in a circle, and a monogram of the initials I and D), as follows :

orate . pro . bono . statu . d . j . dier . bicarius . hinc . loci .

In this case the paten was evidently given by Dan. J. Dier during his life.* The other example occurs on a chalice at Bacton, in Herefordshire, two sides of the mullet foot of which have rudely incised the names *john* and *ragull*, indicating also, no doubt, the name of the person who gave the chalice.

Perhaps Thornage, in Norfolk, ought to be mentioned as a fourth example. An Elizabethan communion cup in that village bears a legend, or its counterpart, which was evidently at one time borne by the pre-Reformation chalice. The Thornage cup is inscribed : "This is ye gyfte of John Butes and Margret hys wyfe, 1456, whych died 1477," the paten-cover of the cup being further inscribed : "The fashen altred by I Stalom, cl. a° 1563."†

Another means of connecting vessels with persons who had given them, was the placing of armorial bearings on chalices, patens, and other pieces of church plate.‡

As regards records of medieval chalices and other ecclesiastical vessels bearing legends more or less similar to that on the West Drayton, Pilton, and Bacton vessels, the following, among others, may be cited :

At St. Albans Abbey we are informed that : "Dominus Flamstede Prior hujus ecclesie fecit unum calicem argenteum deauratum quem dedit Deo et Beato Amphibalo prout in pede ejusdem calicis testatur."§

So in 1483, at St. Christopher le Stocks, London, besides a chalice with the letters T and S inscribed on the foot, no doubt to indicate the donor, there was also another : "chaleys off the gifte of henry walter, and the said name graven upon the fote."||

* The Rev. F. W. Weaver informs me that the exact date of J. Dier's incumbency is unknown. There is a gap in the list of the vicars of Pilton between 1520 and 1565.

† See an account of the Thornage vessels by the Rev. C. R. Manning, M.A., F.S.A., in *Notes and Queries* (1884), 6th series, vol. x., p. 314. Reference should also, perhaps, be made to the remarkable Irish chalice preserved at Fernyhalgh Roman Catholic church, Lancashire, on the foot of which is an inscription in a band, stating that it was made in 1529, by Conosus Maguire, king of Fermanagh (*Archæological Journal*, xlii., 420, where it is figured).

‡ The earliest recorded instance of this custom is, perhaps, that of Thomas Hatfield, bishop of Durham, 1345-81, in whose chapel there was a large silver-gilt chalice, "in cujus pede est ymago Domini crucifixi et super nodum ejusdem scuta armorum ejusdem episcopi cum iij leunculis argenteis." The bishop's arms were : *azure a chevron between three lioncels, or*. An Elizabethan cup at Shrewton in Dorset has a shield of the Goodricke Arms engraved in the band of customary foliage which surrounds the bowl. This has very possibly been copied, like the Thornage inscription, from what was upon the chalice which preceded it. An unidentified shield on a cup at Thirkleby, Yorkshire, of the year 1616, may perhaps be similarly accounted for.

§ *Annales Monasterii Sancti Albani* (Rolls Series), 326.

|| *Archæological Journal*, xliii., 396.

In 1498, Anne, Lady Scrope, of Harling, bequeathed "To the prioury of Chacombe a chalis of iiijⁿ and my husbonde's name Sir Robert, and myn, upon the foote, for a remembrans, to pray for us."*

In 1511 the church of St. Margaret Pattens, London, possessed a chalice "wretyn in the fote of the gifte of the Brethern of Seynt Margaret Patentess."†

In 1536 there was in Lincoln Minster a chalice which had been given to that church by William of Wykeham, who, previous to becoming bishop of Winchester, was archdeacon of Lincoln from 1363-1367. This chalice had "a rolle yn the circumference written *Memoriale domini. Willelmi Wikeham.*"‡

Many other examples might be quoted, were it necessary to do so.

The dimensions of the West Drayton chalice are : height 7 inches ; diameter of bowl $4\frac{1}{2}$ inches, of base $4\frac{1}{2}$ inches ; depth of bowl $2\frac{1}{2}$ inches.

The paten is parcel-gilt, and is a good example of the usual type of a late medieval paten ; it has two depressions, the first of which is circular and the second sexfoil. In the centre is engraved the vernicle, or bust of our Lord ; the hair is wavy, the beard is forked, and the shoulders are covered by a tunic. A cross pateé forms a cruciform nimbus to the head. The whole of this device is included within a plain circle. The spandrels formed by the sexfoil depression are filled with a rayed leaf device common to patens of this type. The paten is $5\frac{1}{8}$ inches in diameter.

Both chalice and paten bear the same three hall-marks : (1) the maker's mark, a female head ; (2) the leopard's head, crowned ; (3) a small black letter h, the London date-letter for the year 1507-8.

Leather in the Useful and Ornamental Arts.

BY J. LEWIS ANDRÉ, F.S.A.

FROM the variety of ways in which this material has been employed, there appears to be much truth in the old proverb that "there is nothing like leather." Not only is its applicability to useful purposes extensive, but its fitness for ornamentation is equally ample. Those wonderful people the Egyptians, from whom we derive so much in nearly every way, applied art in connection with leather from a remote period, and must have arrived at a great degree of perfection in ornamenting its surface at a far distant date, as is evinced by the example of a funeral pall of an Egyptian queen engraved in Alford's *Needlework as Art*, and which is probably of a date contemporaneous with King Solomon. Wilkinson gives a description of several ingenious methods which the Egyptians practised in their manipulation of leather, showing that some of

* *Test. Ebor.*, iv., 150.

† *Archæological Journal*, xlii., 326. ‡ *Ibid.*, xliii., 398.

those still in use were employed 3,300 years ago. He says that "the fine quality of the straps placed across the bodies of mummies discovered at Thebes, and the beauty of the figures stamped upon them, satisfactorily prove the skill of the leather cutters as well as the antiquity of embossing." "They made," he continues, "shoes, sandals, the coverings and seats of chairs and sofas, bow-cases, and most of the ornamental furniture of the chariot; harps were also covered with coloured leather, and shields, with numerous other things, were covered with skins prepared in various ways."* The same writer gives engravings of Egyptian leather workers exercising their craft.

In ancient times the use of leather in dress was not confined to boots, shoes, belts, and gloves, as it mostly is with us, but was employed for many other articles of apparel. The Roman cloak called the *pœnula*, and which resembled the modern poncho, was occasionally made of leather,† and it is said that Boadicea wore a mantle of the same material, the seams of which were ornamented with embroidery.‡ The Florentines of the twelfth and thirteenth centuries were habited in "plain leather garments, without fur or lining."§ Our own medieval ancestors appear to have strengthened their stockings by a judicious binding and vamping with leather. In much more recent times we read that Fox, the Quaker, clothed himself from top to toe in complete leather, and boasted how dreadful a thing it was to the professing priests to hear that the man in the leathern breeches had come.|| The Dynton Hermit, like the enthusiast above mentioned, rejoiced in a similar outfit of tanned skin, and to this day there is preserved in the Ashmolean Museum the leathern hat of President Bradshaw, lined with a plate and strips of iron.¶ In Caffraria, at the beginning of the present century, the women wore a kilt or apron of this material, and a covering over the bosom of a finer textured leather.

One of the most important uses of leather has been in armour. The Greek coat of mail appears to have been leather lined, the material being continued beyond the armour and forming a protection to the arms and legs. The leathern girdle worn at the bottom of the cuirass was called by them the *mitra*; a similar belt among the Romans was entitled the *cingulum*.** Mandeville relates of the Tartars of his day that they had armour formed of plates of *cuir bouilli* or tempered leather, with helmets of the same material, their horse-armour being similarly composed, as it was with other nations in the middle ages.

The early Grecian shield was made of bulls' hides, and frequently consisted of several layers, to which was nailed an outside metal plate; the shield of the medieval knight was often composed of

* Wilkinson, *The Ancient Egyptians*, vol. ii., p. 102. In a work entitled *Ancient Egypt, her testimony to the Truth of the Bible*, we are told that the ancient Egyptians used prepared leather for fishing nets.

† Hueffer, *Greeks and Romans*, p. 475. ‡ Alford, *Needlework as Art*, 123.

§ *Edinburgh Review*, 1847, p. 473. || *Ibid.*, p. 568.

¶ Buckland, *Animal Life*, p. 121. ** *National Review*, 1888, p. 345.

boards covered with a layer of horn, over which was an outer coat of leather, and on this the arms of the owner were emblazoned ; and the Caffirs still employ hardened bullocks' or rhinoceros' hides for the same purpose, the toughened hide being strengthened by strips of leather ingeniously woven into its substance.

It is well known that the ancient Britons used small boats formed of wattles covered with leather, and the great Julius Cæsar does not disdain to inform us that, having learned their use while in Britain, he availed himself of them in crossing rivers in Spain. By means of such fragile craft Solinus states that the communication between Britain and Ireland was kept up. Similar vessels appear to have been used on the Nile and the Po.* Leather-covered boats were employed by the English in the middle ages, and Froissart tells us that when Edward III. made one of his expeditions into France, he took with him six thousand carts, each drawn by four good strong horses, and on these carts were placed small boats skilfully made of boiled leather, and large enough to contain three men, so as to enable them to fish any lake or pool whatever might be its size. Very useful were these canoes, we are informed, for supplying the English nobles with fish during Lent.†

From the Scriptures we learn how ancient is the use of leather for bottles, and drinking vessels are perhaps of equal antiquity. In England such articles were in vogue from an early date, and they are often alluded to by the writers of the sixteenth and seventeenth centuries. Shakespeare mentions them in several places, in one of which King Henry VI. speaks of—

“ . . . the shepherd's homely curds,
His cold thin drink out of his leather bottle,
His wonted sleep under a fresh tree's shade ;
All which secure and sweetly he enjoys.”‡

An interesting paper on *Black Jacks and Bombards*, by the late Llewellynn Jewitt, will be found in *The Reliquary*, vol. xxv., and fully illustrated by Mr. W. B. Redfarn. The late Tudor Exhibition contained some silver-mounted black-jacks which belonged to Sir Walter Raleigh. Silver-mounted leathern drinking flagons were in use in the seventeenth century, and continued to be employed by ships' officers until the commencement of the present, and till quite recently ink was retailed by French hawkers from leathern bottles.§

Although paper-hangings have almost entirely taken the place of other coverings for our walls, it would be interesting to be able to fix upon the precise date at which paper superseded leather and other materials for the adornment of our rooms. A beautiful specimen of a painted and gilt leather hanging of the time of Louis XIV. is engraved in Jacquemart's *History of Furniture*. The Italians

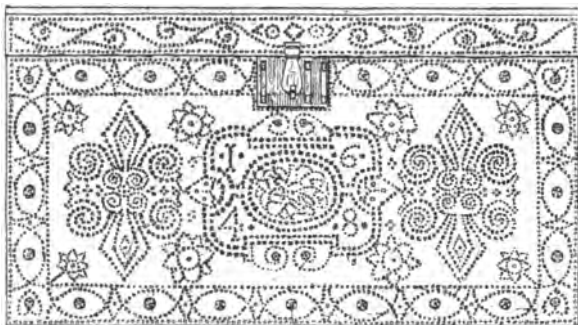
* Knight's *History of England*, vol. i., p. 102.

† Froissart's *Chronicles*, p. 74. Ed. Routledge.

‡ *King Henry VI.*, Part 3, Act ii., sc. 6.

§ *Coutumes Gaulois*, p. 132.

were celebrated for similar work, and there are still some fine hangings of Venetian execution at Dunster Castle, Somerset. They are of seventeenth century date, and "the skins are covered with silver leaf, which in some parts is glazed with a warm transparent colour, and there are a number of small patterns stamped on them with bookbinders' tools. On this uneven surface there are depicted in oil colours several incidents from the history of Antony and Cleopatra.* Sir Henry Slingsby in his *Diary*, under date 1638, mentions the



TRUNK BELONGING TO MR. THOMAS MANN.

leather he obtained for his house at Scriven, near Knaresborough, and says, "Ye hangings I bought of Peter Pope in Bednall Greene. . . . Those in ye Lodgin chamber are of Calfe skins silvered and wrought upon with a large flower in blue worstett."† Pepys, in his *Diary*, says in his characteristic manner, "This morning my dining room was finished with greene serge hangings and gilt leather, which is very handsome."

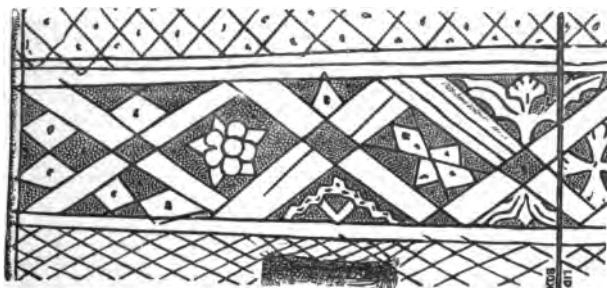
At three of the York churches (St. Maurice; St. Mary, Castlegate; and St. Michael, Spurriergate) there are, or a few years (1872) ago there were, stamped leather coverings for the altar of the time of

* *Archæological Journal*, vol. xxxvii., p. 290. † *Ibid.*, vol. xvi., p. 178.

Charles II.* The Powysland Club has also lately acquired for its museum a piece of painted leather five feet six inches by three feet two inches, which is also thought to have formed originally a hanging or frontal of an altar.†



CUIR BOUILLI CASE AT LANIVET, CORNWALL.



DETAIL OF ORNAMENTATION LANIVET CASE.

Besides its employment as a hanging, leather was sometimes used for a carpeting of floors, and Jacquemart says that in 1416 Isabeau of Bavaria sent for six leather carpets for the floor, and further informs us that the inventories of a Duke of Burgundy include "Leathers for laying down in summer time."‡

* *Guide to the Ancient Churches of York*, by D. A. Walter, p. 11.

† *Powys Land Club's Collections*, etc., vol. xxv., p. 358.

‡ Jacquemart, *History of Furniture*, p. 184.

The chests used for the preservation of ecclesiastical vestments were often covered with leather, an example of which remains at York Minster, where there is a cope chest so enveloped. At Ingatestone Hall a trunk of late fifteenth century work was found some years back in the priests' hiding-place; it was covered with leather outside and lined with linen. The external covering was fastened down by



CUIR BOUILLI CASE AT THE PUBLIC RECORD OFFICE.

narrow strips of thin iron crossing one another.* Similar trunks were much employed for domestic purposes in the sixteenth and seventeenth centuries, and some beautiful examples still remain, one of which formerly belonging to Queen Katharine of Arragon was exhibited at the Tudor Exhibition. In many instances the leather was of a dark maroon or russet colour, and fastened down by white metal nails of various ornamental shapes. A fine example is in the possession of Mr. Thomas Mann, of Horsham, Sussex; it is dated 1648, and the designs upon it are worked in white nails of three different patterns upon a dark-brown coloured leather. Books were similarly ornamented with silver-headed nail work.

Small boxes and cases were formerly frequently made wholly of leather, and devoted to both ecclesiastical and secular uses. Chalicees were often kept in such vessels of circular shape and stamped with various patterns. One of *cuir bouilli* was exhibited at a meeting of the Society of Antiquaries, May 31st, 1883, and came from Uldale church, Cumberland. At Cawston church, Norfolk, is a large round box, having its lid ornamented with a griffin, a chimerical animal whose supposed use in this world was to keep guard over

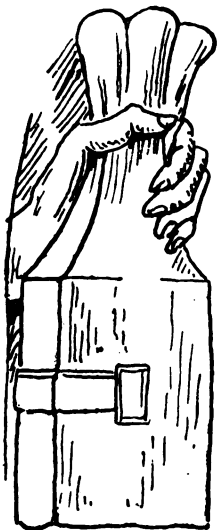
* Engraved in Buckler's *Churches of Essex*, p. 118.

treasures, especially of golden ones; a notion recorded by Milton in his *Paradise Lost*. Other specimens are to be met with at Barrowden, Rutland;* Lanivet, Cornwall; the Public Record Office; and elsewhere. The character of the Lanivet *cuir bouilli* case, as well as the detail of ornamentation on it will be seen from the accompanying illustrations. The same may be said as regards



PEN CASE OF HENRY VI.

the other case now in the Public Record Office, of which we are also enabled to give an illustration.† These cases were probably both boxes for holding cups, possibly chalices. The curious glass vessel called "The Luck of Eden Hall," is preserved in a case of leather with elegant foliage patterns on the outside, the lid bearing the sacred monogram "I H C," and is fastened down by leathern thongs.



JLA
HAND OF ST. SITHA
WITH BOOK IN
A CHEMISE
AT SOMERLEYTON.

The ornamental pen-case and ink-horn of King Henry VI. is of leather, and covered with roses and other devices, the fastening being a green silk cord. A toilet case of tooled and gilt leather, which formerly belonged to Queen Anne Boleyn, is still in existence.

Books, besides being bound in leather, were sometimes kept in cases of the same material, and called *chemises*. One from Venice is engraved in Shaw's *Dresses and Decorations*, Vol. ii.; it resembles a modern card-case, and is stamped with the "I H S" and "Ave Maria" on the sides. The figure of S. Sitha on the rood-screen at Somerleyton, Suffolk, shows her carrying a book in a kind of elongated binding forming a bag, which is grasped in her hand; in a somewhat similar way the binding of some books till quite recently overlapped the edges, forming a sort of protecting case.

* For an illustration of the case at Barrowden, see the *Reliquary* (New Series), vol. i., plate xvii.

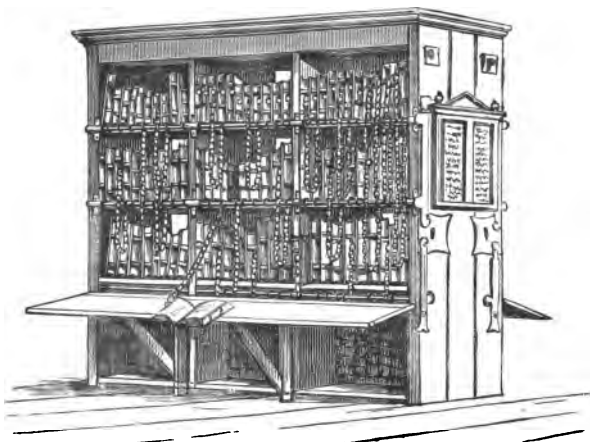
† We are indebted to the Council of the *Royal Archaeological Institute* for the loan of these blocks.

Chambers quotes Seneca to the effect that "there was anciently stamped money of leather," and then informs us that "the same thing was put in practice by Frederic II. at the siege of Milan; to say nothing of an old tradition among ourselves, that in the confused times of the Barons' wars, the thing was done in England."*

From the above quotation, and the examples given in this paper, it will be seen how very varied the purposes have been in the employment of leather in the useful and ornamental arts.

Chained Books.

IN former times, especially before the days of printing, books were so costly that their due preservation in libraries, and other public positions, was a matter of practical necessity. At the same time their high marketable value made it needful to secure them from the hands of thieves. These requirements, it is pretty well known, were effected by means of stout iron chains, with which the books were held for public use, and were at the same time preserved from theft. Mr. J. Willis Clark, F.S.A., in dealing with the history and



BOOKCASE WITH CHAINED BOOKS IN THE LIBRARY OF HEREFORD CATHEDRAL.

arrangement of ancient libraries, has gone very thoroughly into the matter, and has explained how the books were chained, and what arrangements were made, so that they could be used as conveniently as possible on the shelves where they were fixed.†

The accompanying illustration of a medieval bookcase in the

* Chambers's *Cyclopædia*, vol. ii., art. Money.

† *The Architectural History of the University of Cambridge*, vol. iii.

library of Hereford cathedral church with the volumes still held by chains, and with the desk attached, on which to lay the open volumes while they were being used, shows very clearly how the system worked in a library.*

It was not, however, in libraries alone that books were chained for general use; a very large number were secured in this way in other public places, particularly so in churches. In the *Monasticon* Dugdale has given a list of books *diversarum scientiarum*, which were chained to the stalls in the collegiate chapel of St. George, within the castle of Windsor; and Dr. Oliver has also printed a list of other volumes, similarly chained in Exeter cathedral church.†

Not only were books chained in public, but frequent directions are to be found in wills requiring that specified volumes bequeathed by the testators should be chained for general or particular use. The following examples of this, which are chiefly taken from wills in the *Testamenta Eboracensia* series of the Surtees Society, are of interest.

The earliest instance is apparently that of Thomas Farnylawe, chancellor of York Minster, who in 1378 left to Merton Hall, at Oxford, "Librum de Distinctionibus Mauricii, Computum Johannis de Sacro bosco cum contentis ad catenandum," and also directed, "quod Concordanciæ domini mei una cum Bibliâ suâ essent catenatæ in porticu boriali ecclesiæ beati Nicholai Novi Castri ad usum communem."‡

It is, perhaps, scarcely necessary to remind the reader that "porticus" was the word frequently used to describe a side aisle of a church, and by no means, of necessity, implied the porch or entrance to the building.

A few years later, in 1392, Nicholas de Shirburn bequeathed to St. Sampson's church at York, "unum parvum manuale ad ligandum cum unâ chathenâ cuidam formulæ vel cistæ," before St. Anne's altar in that church.§

In 1400 Thomas Dalby, archdeacon of Richmond, left to York Minster "magnum Portiforium meum notatum ad jacendum coram stallo Archidiaconi Richmundiæ, catenatum ad descos."||

A similar bequest was made a few years afterwards to Ripon Minster, by William Cawood, one of the canons of that church, and of York. He bequeathed in his will, in 1419, "Psalterium meum glosatum cum glosâ Cassiodori ut sit catenatum coram stallis Prebendarum de Thorp et Stanewyges in Ecclesia de Ripon, ad utilitatem ministrorum ecclesiæ pro perpetuo remansurum."¶

In 1437 Thomas Dautre, of York, a lawyer, ordered "liber meus vocatus Pupilla Oculi cum cathena ferrea fortiter affigatur in stallo quo sedere solebam"*** for the use of the chaplains in Trinity church,

* We are indebted to the Syndics of the Cambridge University Press, and Mr Clark, for the loan of this illustration.

† *Lives of the bishops of Exeter*, p. 334.

‡ *Test. Ebor.* i., 102, 103. § *Ibid.*, 172. || *Ibid.*, 263. ¶ *Ibid.*, 396.

*** *Test. Ebor.*, ii., 61.

Goodramgate, in that city. The *Pupilla Oculi*, a book in frequent requisition during the middle ages, was written for the use of the clergy by John de Burgo, who was chancellor of the University of Cambridge in 1384, and afterwards rector of Collingham, Notts., and sub-dean of Lincoln Minster, in which church he was buried. An edition of the book was printed at Paris in 1500, by Wolfgang Hopley, and was sold "apud bibliopolas in cemeterio Sancti Pauli: sub intersignio sanctissime ac individue Trinitatis."*

In 1438, Mr. James Bagule, rector of All Saints', North Street, York, bequeathed to that church "librum cujus 2° fo. *diem dileccionis*, et unum librum vocatum Medullam Grammaticæ, et unum Processionale 2° fo. *ne dicta*, ita quod sint catenati in stallo ante rectorem in choro."† It should perhaps be explained, with reference to the testator's description of two of his books, that it was customary to distinguish one or more copies of the same work from each other by quoting the first words on the second or third pages. After the introduction of printing, this, of course, ceased to be available as a mode of distinction.

In 1446, Mr. John Arnall, also a York clergyman, and rector of St. Saviour's, left "stallo meo ex parte boriali capellæ B. Mar. et Sanctorum Angelorum in eccles. Cath. Ebor., unum Psalterium cum communi nota, cum omnibus commemoracionibus, ibidem catenandum."‡

Mr. William Duffield, canon residentiary of York, Southwell, and Beverley, a wealthy and distinguished clergyman, left by his will, dated 1452, "unum librum vocatum Lira super Psalterium," to his godson for life, and afterwards "ad incathenandum in libraria communi eccl. coll. Beverlaci vel Southwell." He made a further bequest of two books, "quorum unus dicitur Rosa Medicinæ, et alter Petrus Johannes super Matheum, cito post obitum meum liberandos collegio de Marton-hall in Oxonia, ad incathenandum in communi libraria."§

The next bequest we meet with is of a very interesting character. It occurs in the will of Mr. John Dautre, of York, a lawyer, like his father, whose will has already been quoted. The son bequeathed, in 1459, to Mr. William Langton, rector of St. Michael's, Spurriergate,|| a book, in the following terms:

"Item lego magistro Willelmo Langton, spirituali patri meo, cui maxime teneor amore, usum unius libri, pro termino vitæ suæ, quem librum Beatus Ricardus le Scrop habuit et gerebat in sinu suo tempore suæ decollacionis, supplicando eidem magistro Willelmo ut ipse predictum librum post mortem suam catenandum liberet et dimittat juxta locum ubi corpus ejusdem Ricardi requiescit, ibidem pro remanere."¶

* See *Gentleman's Magazine*, Jan., 1760, pp. 6, 7.

† *Test. Ebor.*, ii., 80. ‡ *Ibid.*, 116. § *Test. Ebor.*, iii., 128.

|| An account of the monumental brass of Mr. W. Langton was given by Mr. Mill Stephenson, F.S.A., in the *Reliquary* (New Series), vol. v., p. 65.

¶ *Test. Ebor.*, ii., 231.

Commenting on this, Canon Raine remarks that the book was :

"A personal relic of one of the most popular prelates that ever sat upon the bench. It is probably the same book which was bequeathed to the testator in his father's will as '*librum parvum vocatum Scropp.*' The murdered Archbishop is here spoken of in such reverent and affectionate terms, that we may be sure that there had been some intimate connection between the Archbishop and the testator's family. His father, Thomas Dautre, probably owed his success in life to the kind offices of that prelate, and had many opportunities of experiencing that courtesy of demeanour and that fascinating affability of manner for which the deceased Archbishop was so especially distinguished. The book which is here bequeathed may have been taken from the bosom of the sufferer by the father himself, and we cannot therefore wonder at the son inheriting with the precious relique all his father's feelings of affectionate regard for the patron he had lost. He may, perhaps, have witnessed that act of cruelty, and the strong feelings of the boy still clung to the gray-haired man."*

In 1466, John Fernell, chaplain, left to All Saints' church, in Peaseholme, York (a building destroyed at the Reformation), a Psalter, "*cum porticu Sancti Johannis Baptistæ cathenandum.*"†

In the same year (1466) Mr. William Holme, vicar of Mattersey, Notts., left: "*ad usum dictæ ecclesiæ unum librum vocatum Pupilla, et volo quod ligetur in choro cum cathena ferri ex parte boriali.*"‡

A very striking example occurs in the year following, in the will of Mr. Hugh Smyth, rector of Saundby. He left :

"*Willelmo Smyth fratri meo unum librum vocatum le Byblem, usque clausum vitæ suæ, et post decessum ejusdem Willelmi lego predictum librum ecclesiæ de Saundeby, ita quod non alienetur ab inde, non per dominum, nec per rectorem, neque per ecclesiæ prepositos nullo modo vendatur, sed extat in choro ad scabellum cathenatus, ac ibidem sine fine permansurus ad utilitatem ac profectum in posterum legencium.*"§

In this case the testator took care to provide against all contingencies. The Bible he bequeathed was not to be removed by the squire, nor by the parson, nor was it to be sold by the churchwardens, but was to remain chained to a buffet or desk in the chancel for the permanent use of those who could read it. Probably the book was in English, and so would be of general use. Its designation as a book, "*vocatum le Byblem,*" instead of simply "*Bibliam,*" implies that it was an English version of the Scriptures, and if so, this fact undoubtedly adds to the interest of the bequest.

In 1477, Richard Andrew, dean of York, bequeathed as follows: "*Item do et lego eccl. cath. Ebor. librum meum vocatum Sanctilogium in duobus voluminibus; et volo quod unum eorum voluminum chatenetur coram stallo decani in choro dictæ eccl. cath.; et aliiud*

* *Test. Ebor.*, ii., 231, n. † *Ibid.*, 275. ‡ *Ibid.*, 279.
§ *Ibid.*, 283.

coram stallo prebendæ de North-Newbald in eadem eccl. cath. expensis meis propriis." *

A couple of years afterwards, in 1479, John Bullington, a cantarist in St. Crux church, York, left to a friend the use during his life of a book called "Thomæ Cabam," adding that subsequently, "dictus liber infra summum chorum eccl. S. Crucis cum cathena ferrea vinctus sit." †

John Ruding, prebendary of Buckingham in Lincoln Minster, 1471-81, gave a folio Latin Bible to the church at Buckingham, which was inscribed: "Hunc Librum dedit Magister Johannes Rudyng Archid. Lincoln. Cathenand. in principali disco (*sic*) infra Cancellum Ecclesie sue Prebendal. de Buckingham ad usum Capellanorum et aliorum in eodem studere volentium quamdiu duraverit." ‡

Again, in 1486, a citizen of York, by name Thomas Tubbac, bequeathed to St. John's church in that city:

"j librum voc. Historia Scholastica, cum cathena ferrea ligandum, et in summo choro dictæ eccl. permanendum." §

In 1491, Mr. Richard Lovet, vicar of Ruddington, Notts., left a book called "Hugucionem Parisiensem super Evangelia, et Epistolas de Vitiis et Virtutibus et Distinctiones operis ejus, ad tenendum et ligandum cum cathena ferrea in quadam sede in capella B. M. de Rodington"; || and, in the same year, Mr. Thomas Symson, parson in York Minster, directed: "quod Portiforium meum notatum cathenetur in vestibulo eccl. cath. Ebor. ibidem, quamdiu duraverit, permansurum." ¶

In 1503, Mr. H. Trotter, treasurer of York Minster, left to Cambridge University: "meum Pollicronicon, cujus sec. folio *Recitatur*; et cathenetur in communi libraria ejusdem." He likewise made bequest: "Hospitio S. Barnardi Cant' Margaretam poeticam cujus sec. fo. *Crebro*; et Ovidium in Methemorthesios, et librum Algarismi, cujus tertio folio *Ordines*; et Virgilium in Eneydos, cujus sec. fo. *præcipue*; ut hi libri cathenentur in capella ejusdem hospitii sumptibus meis." **

In the following year Mr. William Rowkshaw, rector of the collegiate church of Lowthorpe, †† left to that church: "unum librum vocatum Catholicon, et alium librum vocatum summa Confessorum, ad cathenandum in choro ibidem." He also bequeathed to Catton church, in Yorkshire, a copy of the Pupilla Oculi, "ad cathenandum in choro ibidem." ‡‡

In 1507-8, Gilbert Hall, citizen of York, left: "To Sir Robert Berkar, my curytt, to by a buyk w^t, callyd a Bybyll, halfe a whitt of raw cloth; and he to have kepyng and gydyng of y^e same buyk duryng his tyme, to be bowne w^t a chyne in the kyrk (St. Michael, Spurriergate) perpetuall." §§

* *Test. Ebor.*, iii., 234.

† *Ibid.*, iv., 115, n.

‡ Browne Willis—*Hist. of Buckingham*, p. 57. § *Test. Ebor.*, iv. 115, n.

|| *Ibid.*, iii., 221, n.

¶ *Ibid.*, 160, n.

** *Ibid.*, iv., 220.

†† For an inventory of Lowthorpe College, see *Reliquary* (New Series), vol. iv., 161.

‡‡ *Test. Ebor.*, iv., 233.

§§ *Ibid.*, 269.

Before the Reformation it would seem that books of all sorts were chained in churches ; indeed, some of the books at Windsor appear from their titles to have been what we should call novels. Since the Reformation the books chained in churches have been works which are either distinctly religious, such as the Bible, New Testament, Jewel's Apology, the Paraphrases of Erasmus, and so forth ; or they have been books in support of the established order as "this church and realm hath received the same."

It is needless to quote examples, one or two will suffice. In the sixth year of Edward VI., the churchwardens of St. Margaret, Fish Street, London, made return to the commissioners that they had, "in the body off the church,"

"Item A byble wythe a cheyne and a locke ;

"Item A paraphrase upon the gospels wythe a cheyne and a locke ;

"Item three matens bokes wythe cheynes." *

In this case not merely were the books chained, but two of the chains were fastened with locks.

At the present time many books still remain chained in churches and libraries. Mr. J. Willis Clark has enumerated all the known instances, as regards books chained in libraries, and it is, we believe, in contemplation to compile and publish a full list of those which remain in churches or elsewhere. We will merely mention a very few examples.

At Breadsall, in Derbyshire, there is a double reading-desk in the chancel, to which are chained Jewel's Works (1609), Burnet's History of the Reformation (1679-81), L'Estrange's edition of the Works of Josephus (1702), Cave's Works, and other books.

In Kerry church, Montgomeryshire, there is a copy of the Bible in Welsh, duly held by a chain ; and at Llanfyllin, in the same county, is a chained copy of the "Whole Duty of Man."

At Melton Mowbray, chained to a table in the church, are various books, including the Paraphrases of Erasmus, Jewel's Apology, three copies of Fox's Book of Martyrs, and other volumes.

In Frampton Cotterell church, Gloucestershire, there is a chained copy of Jewel's Apology, of the year 1568. In Wootton Wawen church, Warwickshire, there are nine or ten chained books ; and no less than fifty such in Turton church, Lancashire. Other examples may be cited in great number, as at St. Nicholas, Rochester ; Egglecliffe, Durham ; Gorton, Lancashire ; Grinton, Yorkshire ; Winsham, Selworthy, and Ubley, Somerset ; Creeton, Lincolnshire ; Melton Mowbray ; and other parts of England.

Sometimes we come across entries relating to the mending of books publicly chained, as for instance at Saffron Walden, where, in 1454-5, there was spent on the repair "*unius libri cum catena ligati et jacentis ex parte aquilonali in capella beatæ Mariæ vii^d.*"† So, in

* P.R.O. Exchequer, Church Goods, Q.R. 48.

† *History of Audley End*, p. 223.

like manner, the chapter of York paid to Ralph Lorymar, of Coney Street, York, in 1421, "pro factura et emendatione xl catenarum pro eisdem libris annexis in librario predicto 23s. 1d."* The books in question had been left to the chapter by the late treasurer, John Neuton.

In 1392-3 the chapter of Ripon spent eightpence "In ij catenis ferri emp. a Johanne Mymersmyth pro duobus Ordinalibus infra chorum figendis ad stalla ibidem."† and in 1419-20 they paid sixpence to Edmund Locksmyth for making "chatenam ferream ad unum librum in choro."‡

In 1413-14 the chapter of Ottery St. Mary, Devon, paid eightpence "pro una cathena empta ad pendendum unum librum in choro."§ Many similar instances might be quoted from other sources.

It was not in England alone that the custom of chaining books for security prevailed. It is scarcely necessary to cite examples in other parts; there was, however, a curious instance in the collegiate church of Crail, in Fifeshire, where a book is mentioned as: "ane buk in prent callit ordinarium divinorum chenzeid at the desk at the hye alter."|| What the desk at the high altar exactly was is not perhaps certain. Another Scotch example may be remembered by those who visited the Glasgow exhibition a year or two ago, where a Bible, formerly chained in Glasgow cathedral, was exhibited with the chain still attached to it.¶ Other instances in Italy, and elsewhere on the continent, might be named. Our intention, however, has simply been to make plain by quotations from contemporary documents, the importance which formerly attached to chaining books in public, before the extension of the art of printing had brought the possession of all standard works within the reach of everybody.**

* *Fabric Rolls of York Minster*, 46.

† *Memorials of Ripon*, iii., p. 114. ‡ *Ibid.*, p. 147.

§ *Transactions Exeter Dioc. Arch. Soc.* i., p. 20.

|| *Register of the Collegiate Church of Crail*, 65.

¶ See Plate xxiv., in *Scottish National Memorials*.

** The reader is also referred to *Bristol Past and Present*, vol. ii., p. 99, and also to Cox and Hope : *Chronicles of All Saints', Derby*. In the latter much important information on the subject will be found.

Notes on the smaller Cathedral Churches of Ireland.

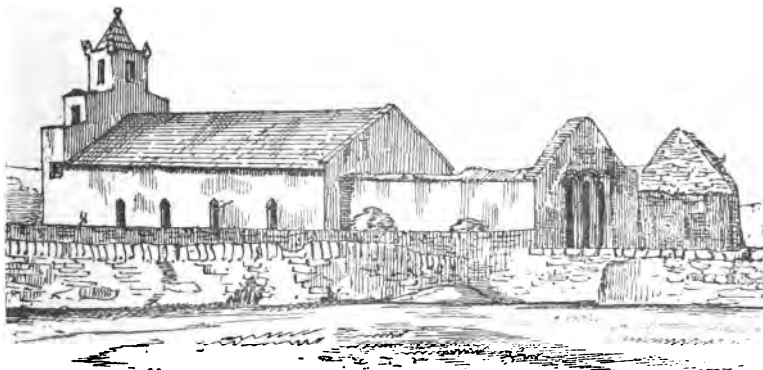
THE PROVINCE OF MUNSTER (*Second portion*).

KILFENORA.

The Cathedral Church of St. Fachnan.

KILFENORA is a village in county Clare, about eighteen miles from the town of Ennis, but is easily reached from Ennistymon railway station, on the line from Ennis to Miltown Malbay. It is distant about five miles from Ennistymon.

The diocese of Kilfenora is the smallest in Ireland, and the accounts of its foundation are very defective. It contains only seven benefices including the deanery, and according to the return made to the Commissioners in 1868, there were only 224 members of the established church within its limits. The diocese is eighteen miles



KILFENORA CATHEDRAL, FROM THE SOUTH-EAST.*

in length, by nine in breadth. From 1606 to 1617 it was held by a bishop of Limerick; from 1660 to 1742 by successive archbishops of Tuam; from 1742 to 1752 by a bishop of Clonsfert; and since 1752 it has been annexed to the See of Kilaloe.

Harris, in his edition of Sir J. Ware's *History of the Bishops*,† says: "There are no Accounts, that I know of, to be depended upon, concerning the time of the Foundation of the Episcopal See of *Fenabore*, or (as it is commonly called), *Kilfenoragh*, or who was the first Bishop of it. Yet some may possibly think that *St. Fachnan*, to whose Memory the Cathedral is dedicated, was the first Founder of this Bishoprick. But I must leave the inquiry of this to others. As

* From a photograph by Mr. James Hayes of Ennis. The writer, who was unfortunately unable to visit Kilfenora himself, desires to thank Mr. Hayes for information as to the cathedral.

† p. 622.

the See is the least in all *Ireland*, so it was always reckoned among the poorest; having only 13 Parishes subject to it."

Kilfenora cathedral is a small building with several interesting features. In plan it consists of a nave and choir with a bell turret at the west end of the nave, and a rectangular sacristy, known as the "Lady Chapel," attached in the way of a transept to the north-east of the choir, the eastern walls of the choir and of this building being in a line with each other. The choir and the sacristy are both roofless, but are in other respects pretty perfect. The nave, which perhaps had originally side aisles, is now barbarously modernized, and has been fitted up, in conventicle fashion, as the Protestant parish church. The arrangements are purely parochial. It contains neither a throne for the bishop, nor stalls for the members of the chapter. Immediately against the east wall on the north side is a pulpit, and in a corresponding position on the south there are desks for the clerk and parson. In the centre under the window a small space is railed in, within which stands a mean, common table, as the altar. The rest of the building is fitted with five rows of high backed pews on either side.

The interest of Kilfenora cathedral is mainly centred in the choir, which is thirty-six feet in length by about twenty-one feet in width. At the east end there is a noteworthy window of three lights. A plate of this window is given in Lord Dunraven's *Notes on Irish Architecture*, with the following remarks concerning it: "The east window which forms the subject of the Plate [cxxiv] is very remarkable. It consists of three lights, having round headed arches that spring from triangular based shafts. It measures 20 ft. in height, by 14 ft. 7 in. in width, the central light being 1 ft. 4 in. wide, and those at the side 11 in. wide. The window is enclosed by a fine molding, and the shafts are crowned by very curious capitals."* These capitals are, it may be added, formed, the one on the north side of the central light, of foliage, that on the south by a remarkable arrangement of five grotesque human demi-figures bowed forwards.

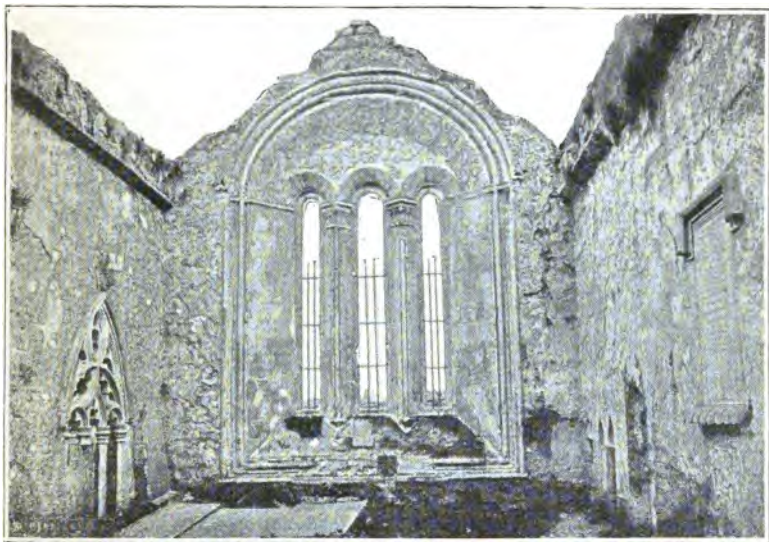
In the eastern part of the north wall is a recess, probably that of the Easter sepulchre. It has a kind of screen in front, carried by detached shafts of three lights, with elaborately cusped tracery in the head. This fine piece of work would seem to be of the fourteenth century. Opposite to it, on the south side, there is a double sedilia, with a plain dividing shaft, and east of this a square aumbry. The walls of the choir are three feet in thickness, and are quite perfect. It seems a pity that this portion of the building should not be roofed in, and so protected from further injury owing to exposure to the weather.

The sacristy or "Lady Chapel" is lighted by some small, well molded lancet windows on the east and west sides, they are the only architectural features it possesses. The gable end to the north is unlighted. Both the choir and sacristy would seem to have been erected in the twelfth century, the choir being rather the earlier of the

* Vol. ii., p. 123.

two. There are several mutilated monuments in the choir of medieval date.*

In 1868 the chapter of Kilfenora was returned as consisting of five members: dean, archdeacon, chantor, chancellor, and treasurer. The chantorship and the chancellor's stall were then vacant or suspended; the three other members, the dean, archdeacon and treasurer stated that they had no duties to perform, and there were only thirty members of the established church in the parish of Kilfenora. In 1615, bishop Adams made return to the Royal Commissioners, that there were ten canon's portions belonging to Kilfenora cathedral each of the value of fourteen shillings. The



KILFENORA CATHEDRAL, THE CHOIR LOOKING EAST.

(From a photograph by W. Lawrence, Dublin.)

chantorship was "swallowed up in loose tyme," but the dean, treasurer, chancellor, and archdeacon each held one of the canon's portions. One was "sequestered this yeere onely for the reparacion of the cathedrall church." The five remaining portions were held by (1) "Willm Neland deacon" (2) "Murtoghe o Daveryn minister" (3) "Andreas McGillisaught A Protestant's sonn and a student in the Colledge att Dublin" (4) "Derby Nestor A Protestant" and (5) "Mathew Powell A minister's sonn." The bishop also stated that: "The Dean Donnellon is revolted to popery," and that: "The Ilandes of Aron aunciently belonginge to the Bishopricke of

* One of these, that in the south-east corner of the choir, is popularly supposed to be the tomb of St. Fachnan.

Killfenoraghe which are five markes rent. Where also there are twoo Prebendes belonging to the Cathedrall Church the one named Disarte Breckan the other Killurly. But I could never gett any thinge out of the said Ilandes since I had Commendam of the Bishopricke which is almost Tenn yeares.”*

In 1694 the Visitation Book states that the dean held eight canonical portions appertaining to the choir of Killfenora. In 1715 it is said: “He holds the eight Canonical Portions by letters patent of the Crown, uniting them to the Deanery.”† In 1771 the statement is, that: “eight canon’s portions are charged to the dean, which he does not enjoy.”‡

KILLALOE.

The Cathedral Church of St. Flannan.

Killaloe is a small town or village in county Clare, picturesquely situated on the right bank of the Shannon, at the foot of the Slieve Beragh mountains.

It is about seventeen miles from Limerick, and is easily reached from that city by a branch line, which connects it with the main railway between Limerick and Nenagh.

The see of Killaloe was founded in the seventh century by St. Lua, and the place derives its name (a corruption of Kil-da-Lua) from him. The first bishop was St. Flannan, to whom the cathedral church is dedicated; he is said to have been consecrated at Rome, in 639, by Pope John IV. §

“About the End of the 12th Century, the antient See of *Roscrea*, was united and annexed to this Church; by which Union the Diocese of *Killaloe* became very large; so that it contained about one hundred and Sixteen Parish Churches, besides Chappels. As to the Original of the Church of *Roscrea*; it is most certain, that St. Cronan who was Bishop, or, as some say Abbat, was the first founder of it and flourished about the year 620. The *West End* of this Church, considering the poverty of the Place makes a beautiful figure enough.”||

Killaloe cathedral is a plain, aisleless, cruciform structure of the thirteenth century, and is surmounted by a massive and sombre-looking central tower. The exterior of the church is so closely shut in that its excellent proportions are scarcely seen to advantage, and the walls are so encumbered with ivy, that the few architectural details it possesses cannot be readily detected. Entrance is gained at the west end of the nave through a plain doorway, above which there is a single lancet window about 20 feet in height, and 2 feet in width. The north and south walls of the nave have also a single lancet window

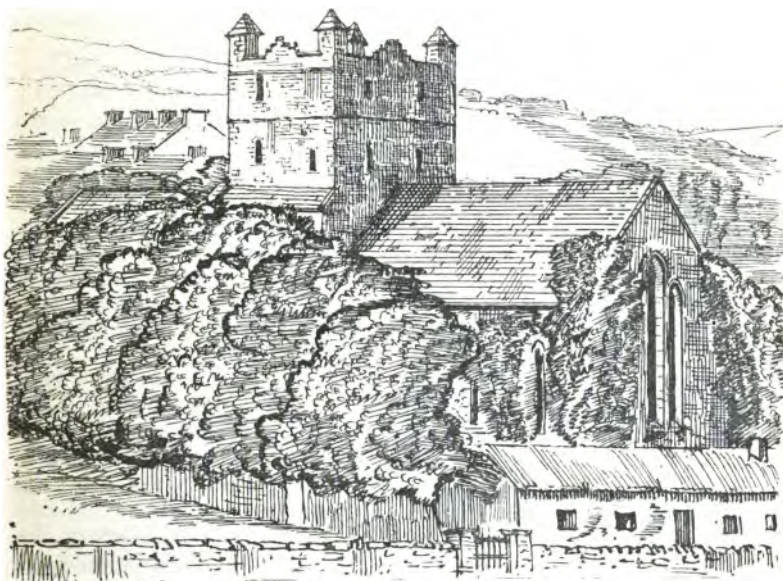
* Dwyer's *History of the Diocese of Killaloe*, pp. 98.

† *Fasti Eccl. Hib.*, vol. i., p. 506. n. ‡ *Ibid.*, p. 513.

§ *Harris's Edition of Ware's History*, p. 590.

|| *Ibid.* A full account of the remains of Roscrea Church has been given by Lord Dunraven, with illustrations, in *Notes on Irish Architecture*, vol. ii., p. 6.

each. These three windows are the only means by which the nave is lighted. The north and south walls of the choir are each divided into three bays, or compartments, by plain pillaster buttresses, and in each of these six compartments thus formed there is a lancet window. At the east end of the choir there is a noble triplet; the central light is round-headed, and measures 30 feet 6 inches in height. The two side lights have pointed heads, and measure 25 feet 6 inches in height. The three lights are 1 foot 8 inches each in width. The general appearance of the exterior of the cathedral, which is, perhaps, best seen from the opposite bank of the Shannon, is that of a remarkably simple and dignified building, which, moreover, is not without a pleasing element of quaintness.



KILLALOE CATHEDRAL, FROM THE SOUTH-EAST.

A thoughtful and appreciative, but anonymous writer, thus referred to it a few years ago. He observed that the visitor, after crossing the bridge over the river: "finds himself at the little collection of houses upon which the title of city is conferred by this most antique-looking of cathedrals. In an age of energetic, not to say frantic, rebuilding and restoration, it is consolatory to find a venerable church which seems to have suffered nothing from the hand of man for many centuries past. Builders and masons, with their dire scraping tools and hideous rasping processes, have not yet invaded the solemn precinct of Killaloe. Therefore, let those who delight in gray and moss-grown walls refresh their eyes with this most picturesque of structures while they may. The cathedral overtops the little town

as completely as any old baronial castle of the Rhineland throws into shade the little dwellings which nestle under its shadow, while the *entourage* of tall trees gives a grace and beauty which is wanting to most of the cathedrals of Europe, whatever may be their magnitude or their fame. The beautiful gray tint, shadowing into a kind of green—a colour which can neither be described nor imitated—may yet perchance be seen at Salisbury; but the hand of the ‘restorer’ has banished it from nearly all of our chief English churches.” Later on, the same writer alludes to the cathedral as one “which stands in the first rank for simple perfectness of plan and quiet dignity of aspect”;* a commendation which it fully merits.

Unfortunately the trees which surround the cathedral, and the narrow enclosure within which it stands, make it impossible to obtain an accurate photograph or drawing, to exhibit its well proportioned outline.

Internally, the church, which is a little less than 200 feet in length from east to west, is clumsily divided into different portions, much to its disfigurement. The nave is unused, and forms a sort of antechapel to the choir, in which service is performed. “Passing from the nave you enter the choir under an organ loft. . . . Over the Communion-table rises to the roof of the building the handsome triplet window. The extreme height of the window, including splay, architrave, cornice, and molding, is 37 feet 8 inches; the extreme breadth 17 feet 10 inches. The three lights are separated from each other by piers 3 feet wide, greatly splayed on the inside, and ornamented at the meeting of the splays with slender intervening columns. They are also enclosed under a pointed arch. . . . There are six other windows, each of a single light: three on either side of the choir, each admitting the greatest quantity of light. They are 18 feet 2 inches in height, and are furnished with metal frames and diamond shaped glass.”† The east window has been filled with stained glass, in memory of the late Lord Riversdale, who was bishop from 1839 to 1862.

The north transept is walled off from the rest of the church, and is cut in two by a floor. The lower story is used as a vestry and school, and the upper story as the bishop’s registry.

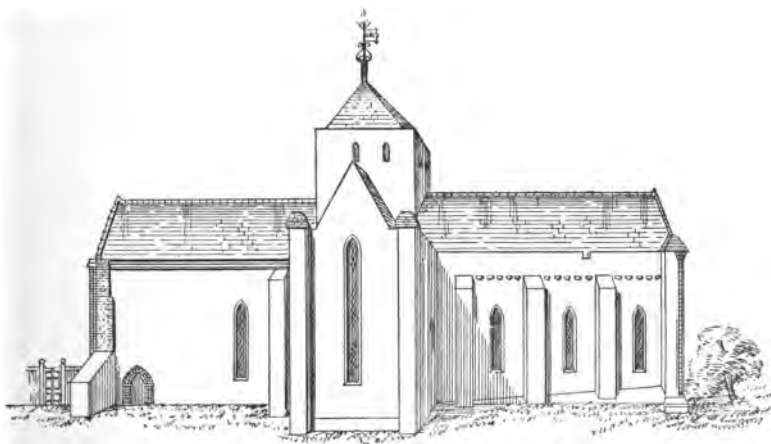
Although the cathedral shows no sign of having received much structural alteration since its erection in the thirteenth century, it is nevertheless plain that it must have undergone some kind of restoration during the seventeenth century. In 1622 the bishop (John Rider) made reply to the royal commissioners as follows: “concerning ye cathedrale church of Killaloe called Ecclesia Sti fflanani Laonensis: the quire of it is in very good repaire, and adorned wth a new pulpit, and with many new faire and conveniente seates: and ye rooffe well timbred and slatted, and ye church well glassed. . . . But for ye body of ye said church, it belongses to ye parishioners to build, who have brought all theyr materialls in

* *Guardian*, Sept. 4, 1872, p. 1, 128.

† *The Diocese of Killaloe*, etc., by Philip Dwyer, canon of Killaloe (Dublin, 1878), p. 455.

place, erected their scaffolds, and I hope this summer it will be finished.* It is not easy to decide what sort of "rebuilding" the bishop meant. It can scarcely have been more than a partial repair, and perhaps the placing a new roof over the body of the church; for it is plain from an inspection of the walls that they are those of the original building, and there can have been but little actual "rebuilding," either at this period or some ninety years later, when the chapter books indicate a considerable expenditure on work at the west end of the church.

The upper portion of the tower is not ancient. It was built between 1794 and 1803, by Dr. William Knox, bishop of Killaloe and Kilfenora, and has added some seventeen feet to the height of



KILLALOE CATHEDRAL (1739), FROM THE SOUTH.

the tower, making the total height eighty feet. Before this addition, as may be seen in the plate given by Harris, the tower was surmounted by a low pyramidal roof, from the apex of which rose a flag-pole, terminating in an iron rod and vane, the latter of which bore the date 1682.

One object, not yet alluded to, is an exceedingly fine romanesque doorway, which is built into the western corner of the south wall of the nave. It is traditionally said to have formed part of the tomb of King Murtogh O'Brien.† Lord Dunraven has given a photograph of it (plate cv.). He thus describes it:

"This arch is of four orders, springing from inclined jambs with carved capitals and bases. One of these shafts at each side is rounded into the form of a column; the others preserve their angular

* *The Diocese of Killaloe*, etc., p. 129.

† More probably it formed an entrance to his sepulchral chapel. The plate given by Harris shows the doorway on the outside of the cathedral, but with the arch pointed, instead of round as it is. The arch was afterwards built up and forgotten.

character, although the outline is broken by the ornament encrusted on them. The rounded columns are covered with a diamond pattern, each diamond being filled in with scrolls or radiating designs ending in spirals; the shafts of the first and third order are decorated with varieties of chevrons, that on the outer order being very peculiar. The inner order is carved into slightly developed bowtels. The capitals and abaci are almost all covered with the divergent spiral or trumpet pattern, while on the arches the prevailing decoration is a form of the ornamental zig-zag, which bears a close resemblance to a molding in the church of Grand Maladrerie, near Caen, in Normandy, a building erected by King Henry II. of England.*

The chapter of Killaloe was returned in 1868 as consisting of five members: dean, precentor, chancellor, treasurer, and archdeacon. There were seven prebendaries as well, but it would seem that at the time they were not accounted members of the chapter. Dr. Cotton and other writers, however, make no allusion to any such peculiarity in the constitution of the chapter.†

In 1874 the writer noted the following as the arrangement of the stalls in the choir:

South returned Stalls.

DECANUS.
ARCHIDIACONUS.

South Stalls.

PRÆB. DE INISCATHRIE.
PRÆB. DE TULLOCH.
PRÆB. DE CLONDAGAD.
CANCELLARIUS.

North returned Stalls.

PRÆCENTOR.
PRÆB. DE TOMGRANY.

North Stalls.

PRÆB. DE LACKEEN.
PRÆB. DE DYSERT.
PRÆB. DE RATH.
THÆSAURARIUS.

The bishop's throne was on the south side, eastward of the stalls. Against the east wall, north of the altar, was the pulpit; and in a corresponding position on the south side, was a reading desk which faced west. The font stood in front of the altar rails.

LIMERICK.

The Cathedral Church of St. Mary.

There is some uncertainty as to the origin of the see of Limerick. Sir James Ware states that it was founded about the time of the first arrival of the English in Ireland, but as Dr. Cotton very truly observes,‡ this is scarcely in accordance with the ecclesiastical condition of the rest of Ireland at the time, and it is also opposed to the general tradition, which assigns the foundation of the bishopric to St. Munchin, during the fifth century. It is, however, true that with the exception of St. Munchin, no name of any bishop of Limerick is known until the twelfth century. From that period the list of bishops seems to be fairly complete. At the end of the twelfth

* *Notes on Irish Architecture*, Vol. i., page 69.

† Harris (p. 589) reckons the prebendaries as members of the chapter. Canon Dwyer (p. 468) states that the prebendaries are not members of the chapter.

‡ *Fasti Eccl. Hib.*, Vol. i., p. 372.

century, the small see of Iniscattery was absorbed in those of Limerick and Killaloe, and about the same time bishop Donat O'Brien enlarged the existing cathedral church of Limerick, introduced into it a chapter of secular canons, and is said to have assigned separate prebends for the support of the chapter.

Unlike the other important provincial cities of Ireland, such as Cork, Londonderry, or Waterford, the city of Limerick is fortunate in still possessing its medieval cathedral in a very fair state of preservation. Owing, however, to the importance of Limerick, the cathedral is pretty well known, and does not, therefore, strictly speaking, fall within the scope of the present series of notes. A comparatively brief account of it must suffice.



LIMERICK CATHEDRAL, FROM THE SOUTH-WEST.

(From a photograph by W. Lawrence, Dublin.)

Limerick cathedral appears to have been originally erected in the twelfth and thirteenth centuries, but it has received additions in succeeding ages which have considerably altered and obscured the outlines of the church as originally planned and built. The ground plan was evidently at first that of a plain Latin cross, the eastern or chancel limb being exceedingly short. In the fourteenth and fifteenth centuries wide side aisles were added to the nave, so wide as to extend to the full length of the transepts, thus obscuring the cruciform outline of the plan. Indeed, the south aisle of the nave exceeds in width the length of the transept on that side of the church, and projects somewhat beyond it. At the west end of the cathedral is a square tower with four turrets at the corners, each of

which is finished with characteristic Irish stepped battlements. The exterior of the cathedral, from every point from which it can be seen, is very striking, and the stepped battlements which surmount not only the tower, but the west end, and the aisles north and south, as well, give it a thoroughly Irish character. The tower rises to a height of 120 feet; the nave is of three bays, and internally the church measures about 170 feet from east to west, and 90 feet from north to south, through the transepts.

The building underwent a thorough "restoration" about thirty years ago, when the arrangement within was considerably changed. Before that time the ritual choir, owing to the extreme shortness of the chancel, was carried down into, and included a large portion of the nave, which was divided off by an organ screen. In the restoration of 1860 the organ was removed to the north transept, and the whole of the central aisle, eastwards of the first bay, was fitted up, choir fashion, with returned stalls.

Ferrar, writing in 1787, thus remarks on the condition of the interior of the cathedral at that time :

"The inside ornaments are not answerable to the venerable appearance of the outside. The introduction of Grecian architecture has ruined many a noble Gothic edifice. The pillars that surround the communion table and bishop's throne are Corinthian : it must be owing to a want of taste that they ever found a place here. Indeed the modern sashes in the choir, and blacking the angles in the nave, have greatly diminished that magnificence, that awe, with which ancient churches strike a sentimental mind, and at once inspire respect and devotion."*

The same writer further tells us that :

"In the year 1759, in the mayoralty of Sexten Baylee, the church received a thorough repair, by order of the bishop of Limerick, under the direction and superintendence of the Rev. Mr. Deane Hoare, whose knowledge of architecture, and taste for the fine arts, rendered him fit for such an undertaking. The sum of one thousand three hundred and twenty-seven pounds fourteen shillings and eight pence half penny was expended in this laudable work, of which about one hundred pounds were raised by sale of the pews, which were sold to the several parishioners, at the cost of erecting them ; and the rest by the dean and chapter, out of the economy.

"The choir was considerably enlarged ; the organ was removed thirty feet further from the communion table, and had two new stops added to it. The altar, bishop's-throne, &c., were well painted, three elegant brass branches were erected to light the church in winter ; the arches in the choir were glazed, which renders it warmer, and it is now esteemed one of the largest and most convenient in the kingdom. Much has been lately done to this venerable building, and more is necessary to prevent some parts of it from falling to decay."†

* *The History of Limerick, etc.*, by J. Ferrar, Citizen of Limerick (Limerick, 1787), page 152.

† *Ibid.*, p. 160.

Limerick cathedral is exceptionally fortunate in possessing some original woodwork, several of the prebendal stalls with their misereres dating from the fifteenth century. Little or no woodwork has escaped elsewhere in Irish churches, and the ancient stalls at Limerick are consequently of unusual interest and value. The misereres are, on the whole, very like those to be seen elsewhere in England, and are ornamented with grotesque devices, angels, beasts, birds, etc. Modern and unpretentious canopies have been added to the stalls, which have also been increased in number. This was done under the direction of the late Mr. Slater, of London, during the restoration of 1860. At that time the chancel was re-roofed, and a new window over the altar was inserted; the floor of the nave and choir were laid with encaustic tiles, and other minor alterations effected, besides the general re-arrangement of the interior previously mentioned. In 1869 further repairs and changes were made, and at a later period still, the late Mr. G. E. Street was consulted, but his designs were found to be too costly, and were abandoned. The cathedral is greatly valued by the citizens of Limerick; the danger is lest in their zeal for its preservation and improvement they should be tempted to do more to the fabric than is desirable, or is needed. As it is, some of the alterations effected in the last thirty years are to be regretted.

In 1868 the chapter of Limerick was returned as consisting of sixteen members: dean, precentor, chancellor, treasurer, archdeacon, and eleven prebendaries. The prebend of *Athnett* was then, and is still, annexed to the bishopric. Each of the members of the chapter of Limerick had duties to perform in the cathedral church, those of the dean being "to superintend all matters connected with the cathedral, and to attend to the parochial duties of St. Mary's, in which Parish the Cathedral is situated." The other dignitaries and prebendaries had each "to preach in turn in the Cathedral, and attend Chapter meetings." There was also a minor "Corporation of the Vicars-Choral of the Cathedral Church of St. Mary, Limerick," which was stated to have been founded by a charter of Charles II., and consisted of six persons. In 1868, four of these vicars choral were in Holy Orders, and two were laymen, one of the latter being the organist. The net income of the corporation was returned as being about £420 *per annum*, and it was stated that: "The Vicars-Choral assist in the Choral Service daily."

In 1874 the writer noted the following as the assignment of the stalls in the cathedral.

South returned Stall.

DECANUS.

South Stalls.

[An unassigned stall].

ARCHIDIACONUS.

PRÆB. DE DONOGMORE.

PRÆB. DE KILPEACON.

PRÆB. DE KILLEEDY.

PRÆB. DE ARDCANNY.

PBÆB. DE EFFIN.

[Eight unassigned stalls.

CANONICUS MINOR V^{us}.

CANONICUS MINOR III^{ius}.

CANONICUS MINOR I^{us}.

CANCELLARIUS.

North returned Stall.

PRÆCENTOR.

North Stalls.

[Two unassigned stalls].

PRÆB. DE S. MUNCHIN.

PRÆB. DE BALLYCAHANE.

PRÆB. DE TULLYBRADY.

PRÆB. DE DYSERT.

PRÆB. DE CROAGH.

PRÆB. DE ANHID.

[Eight unassigned stalls].

CANONICUS MINOR VI^{US}.CANONICUS MINOR IV^{US}.CANONICUS MINOR II^{US}.

THÆSAURARIUS.

The bishop's throne, designed in 1831 by Mr. James Paine, is on the south side, eastward of the range of stalls. The Earl of Limerick as "Prior of St. Mary's," also has an official seat in the cathedral. This is a canopied pew eastwards of the throne.

LISMORE.*

The Cathedral Church of St. Carthage, alias Macodi.

The bishopric of Lismore was founded in the seventh century by St. Carthage, otherwise called Mochuda, a name now corrupted in the official designation of the cathedral to Macodi. It is impossible to enter here into the many points of varied interest connected with



LISMORE CATHEDRAL, FROM THE SOUTH-EAST.

(From a photograph by W. Lawrence, Dublin.)

the life and wanderings of St. Carthage, or the incidents connected with the foundation of the see of Lismore.

Lismore early became a holy place of great renown, and we read in the life of St. Carthage, printed in Archbishop Ussher's *Primordia*, that it was: "a famous and holy city, into the half of

* See also "Annals of Lismore," by the late Rev. Canon Hayman, *Reliquary*, vol. iv., pp. 137-156.

which (there being an asylum) no woman dare enter. It is filled with cells and holy monasteries, and a number of holy men are always in it. The religious flow to it from every part of Ireland, England, and Britain, anxious to remove thence to Christ."

St. Carthage died in 631 or 636, probably in the latter year, and at the beginning of the eighth century the religious schools of Lismore reached the zenith of their renown. As elsewhere in Ireland, Lismore appears to have frequently suffered from fire and plunder. Between 812 and 1207 seven burnings and ten plunderings are recorded. The cathedral seems generally to have escaped, but



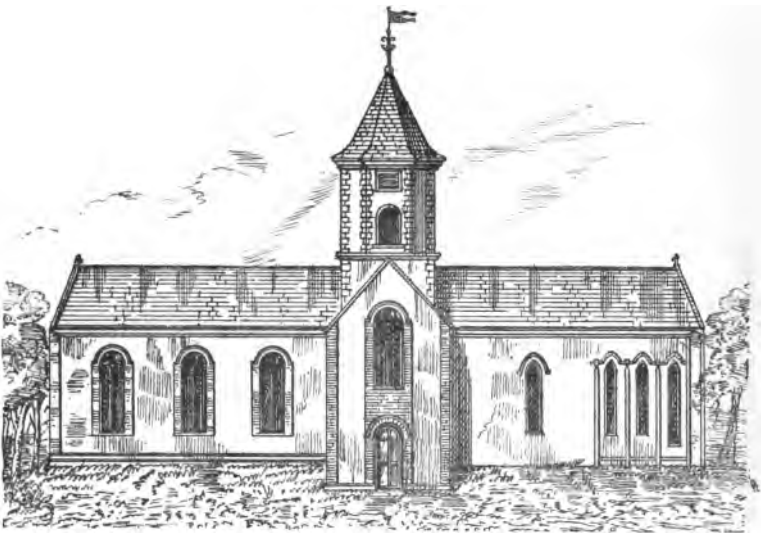
LISMORE CATHEDRAL (1774), FROM THE NORTH.*

in 831 the Danes sailed up the Blackwater, burnt the churches and other buildings at Lismore, and depopulated the city. In 1207, the Annals of Innisfail record that, "Lismore and its churches suffered grievously from an accidental fire": and traces of fire, which are still to be detected at the base of one of the transept piers on the north side, may probably be referred to this conflagration.

About the end of the twelfth century the see of Ardmore was absorbed in that of Lismore, and in the year 1363 the see of Lismore was united with that of Waterford. This union of Waterford and Lismore has continued to the present day, and is adhered to both in the Roman Catholic and Protestant arrangement of the sees.

* An enlarged sketch from the plate in Smith's *Waterford*, &c.

The cathedral church of Lismore, as it at present exists, is a building of very different dates, having been almost rebuilt in the seventeenth century. It includes, however, portions which are of considerable antiquity. In plan the building is a simple, aisleless, cruciform church, with a tower and spire at the west end. Formerly there was a central tower, and in the plate given by Harris in his edition of Ware's *History*, a central tower, octagonal in form, is shown. This, however, was plainly an erection of the seventeenth century; and in another plate of Lismore, given in Smith's *State of Waterford*, the cathedral appears without any tower, but with a bell gable at the west end. The existing western tower and spire are about sixty years old, and are remarkably graceful and well proportioned.



LISMORE CATHEDRAL (1739), FROM THE SOUTH.

Dr. Brougham, the dean of Lismore, informs us that, in the opinion of experts, of the ancient portions of the cathedral, a circular arch in the nave may be assigned to the twelfth century, as well as some carved fragments which are built into the west wall of the nave. To the latter half of the thirteenth century, the transept arches north and south may be assigned, as also the clustered columns at the intersection of the south transept, as well as the basement molding on the outside of the south wall of the chancel, and the remains of the shafts of columns resting on that molding. In the plate in Harris's edition of Ware's *History* there are three of these shafts shown. One only now remains.

In the seventeenth century Lismore cathedral was reduced to ruins by Edmund Fitzgibbon, the White Knight. To Sir Richard Boyle,

the first Earl of Cork, it owes its subsequent restoration. On January 10th, 1633, the Earl thus wrote: "God bless my good intendments and endeavors in this work. This day, I resolved, with the assistance of my good God, to re-edifie the ancient Cathedral ch. of Lismore wch was demolished by Edmund FitzGibbon—called the White Knight—and other traitors in the late rebellion of Mownster. The Chancel of wh Ch., I did at my own charges of £ccxvi . 13 & 9d. rebuyld, & put a new Rooff, covered with slatt, and plaistered & glazed: then furnishing it with seated pews & pulpit: And now have given order to have the Ruyns of the body & Ile of that Church cleered, & to have the same new built & re-edified, as fair, or fairer than ever it was before." Again, on April 9th, 1638, he wrote: "God bless my good intencions. I this day began to enter on the pulling down of the Ruyns of the old defaced Chapels of Lismore wh was so ordered to be done by an act of the Br Dean & Chap: with a godly resolucion to rebuyld the demolished Cathl Ch: of Lismore, & mansion for the 5 vicars chorals at my own charges."* Owing to the disturbances which soon followed, and during which he died, the Earl was not able to carry into effect these later resolutions.

One of the Chapter books, which had by some means got astray, has lately been recovered by Dr. Brougham. It contains a number of entries relating to the history of the Cathedral from 1663 to 1829. In the year 1679, when Edward Jones was dean, a plan was set on foot by the chapter for the thorough repair of the cathedral, and for the erection of a campanile. In 1726 the chapter decided to spend £45 in altering the stalls and galleries, and in building and "adorning" a seat for the Earl of Cork. Later, in 1738, a "cupilow" was ordered to be rebuilt, and the ceiling repaired. This was the year before the publication of Harris's edition of Ware's *History*. In 1775 an organ was to be erected in the cathedral over the west door of the choir.

At the present time the interior of the cathedral is in very good order. The choir is fitted with stalls, which are unassigned, and the nave has open seats. There is, however, no throne for the bishop, and the internal arrangement is scarcely that of a cathedral church.

In 1868 the chapter of Lismore was returned as consisting of fourteen members; dean, precentor, chancellor, treasurer, arch-deacon, and certain prebendaries. Only six of the latter are however given, and two of these six were then "suspended." There were also five vicars choral. For further particulars respecting the dean and chapter of Lismore the reader must refer to Dr. Cotton's *Fasti*, Vol. I., pp. 164-211.

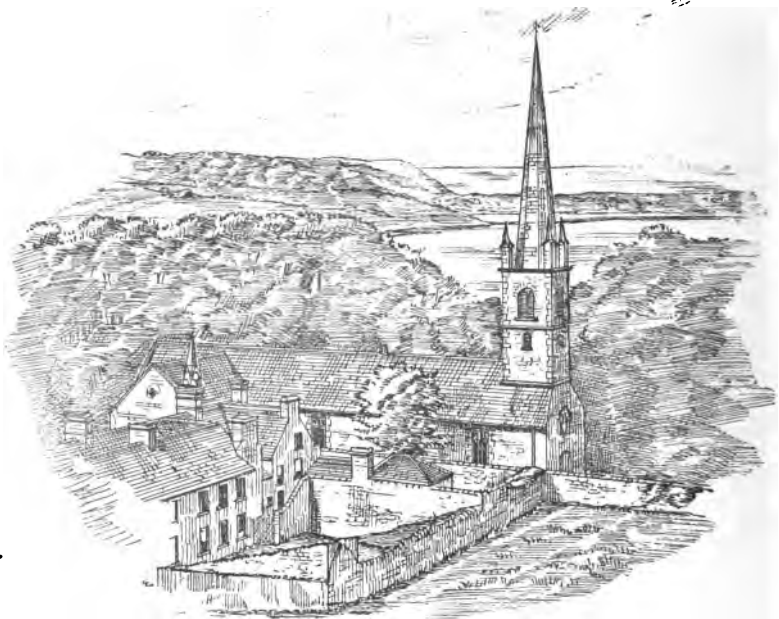
* *Lismore Papers*, I. Series, vol. v., p. 46. The writer is indebted to the dean for these extracts. He also begs to express his obligations to the dean for much information generally concerning the cathedral.

ROSS.

*The Cathedral Church of St. Faughan.**

Ross, or Rosscarbery as it is usually called in order to distinguish it from the many other places called Ross, is a small town, beautifully situated on a rocky eminence near the shore of a narrow bay, and is about ten miles from the nearest railway station, which is at Skibbereen. The little town, half hidden in wood, and with its cathedral church encircled with trees, and close to the narrow inlet of the sea, presents a striking and exceedingly picturesque effect.

The bishopric of Ross is believed to have been founded in the sixth century, and at an early period the religious establishment at



ROSS CATHEDRAL, FROM THE NORTH-WEST.

(From a photograph by W. Lawrence, Dublin.)

Ross became known as one of the more famous of the seats of learning in Ireland. The first bishop of Ross was St. Fachnan, whose name, corrupted into that of Faughan, is preserved in the dedication of the cathedral church. Whether he was the same person as the St. Fachnan to whom Kilsenora cathedral is dedicated has long been a subject of doubt. If they are not one and the same

* The writer is indebted to the Rev. G. C. P. Bruton, of Ross, for some particulars concerning Ross cathedral.

person, they are nevertheless commemorated on the same day, which is certainly a remarkable coincidence.

The area of the diocese of Ross is small, and its history has been very uneventful. Since the year 1583 the see has been held with that of Cork ; and to this union Cloyne has been at times (as it is at present) also added.

Ross Cathedral is a comely, but small building, and presents no features of much interest at the present day. It was almost entirely rebuilt in the seventeenth century, and since then it has received constant attention in the way of partial rebuilding, alteration, and addition. In plan it is a plain aisleless cruciform church, with a western tower rising out of the roof of the nave. To this tower was added, at the beginning of the present century, a spire of hewn stone. The eastern limb of the cross is very short and in consequence of this the greater part of the nave, as at Limerick, has been fitted up for use as the choir. The western portion of the nave serves as a sort of vestibule to the choir, in which service is performed, and which is divided off from it by a plain wall. The choir is arranged with returned stalls, and with a throne for the bishop, which is on the south side immediately to the west of the transept. The organ is placed in the north transept, part of which serves also as the vestry and chapter room. The only architectural feature of any age is a small window, of no great importance, in the western wall of the nave. During the troubles of the seventeenth century the cathedral suffered severely, and it is even recorded that the rebels desecrated it by using it as a slaughter house.

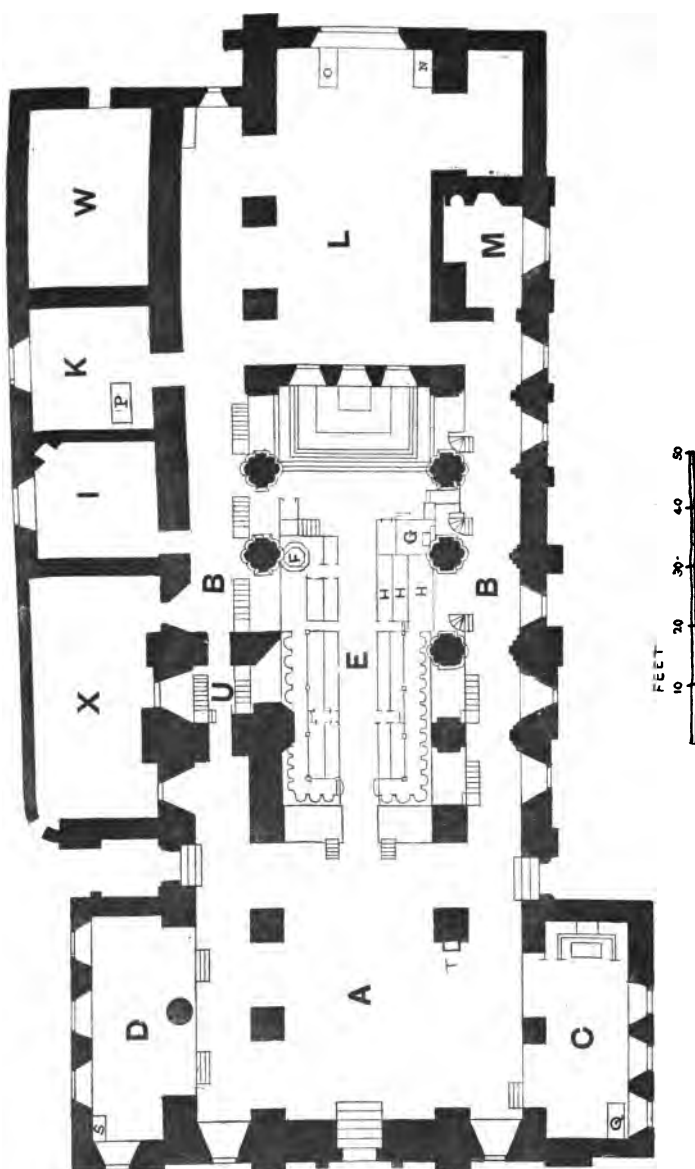
The chapter of Ross was returned in 1868 as consisting of ten members : dean, chantor, chancellor, treasurer, and five prebendaries ; each of whom had to preach in turn in the cathedral. There was also a minor corporation of vicars choral, who had been originally four in number ; but at the time the return was made to the royal commission there were only two members, and the property of the corporation had become vested in the Irish Ecclesiastical Commissioners.

WATERFORD.

*The Church of the Blessed Trinity.**

The bishopric of Waterford would appear to have originated with the Ostmen. Having embraced the Christian religion, they obtained a bishop for the town which they had invaded, and selected one Malchus, a monk of Winchester, who received consecration at the hands of St. Anselm, at that time archbishop of Canterbury. The area of the diocese of Waterford is very small, and in 1363 it was united with that of Lismore. In the Protestant arrangement of the sees Cashel and Emly were added to Waterford and Lismore on the

* Whether by accident or not, the word "cathedral" is omitted in the formal title of the dean and chapter, as given in the Royal Commission (1868), *Report*, p. 44.



GROUND PLAN OF WATERFORD CATHEDRAL. (1739.)*

From Harris's Edition of Waré's "History."

[See footnote, next page.].

death of Dr. Laurence in 1838, thus forming the united bishopric of Cashel, Emly, Waterford, and Lismore. The residence of the bishop is at Waterford, which is the most important of the four places which confer their names on the consolidated bishoprics. In the Roman Catholic arrangement, Waterford and Lismore form a united bishopric by themselves.

The ancient cathedral church of Waterford was demolished at the end of last century. It was a building of much interest and curiosity; a ground plan, as well as two plates showing the exterior of the building as it existed in 1739, are fortunately given by Harris, in his edition of Ware's *History*.

Dr. Smith, in his work on the county and city of Waterford,† thus describes the old cathedral, which was standing when he wrote. He says (p. 169):

"The cathedral commonly called Christchurch, dedicated to the Blessed Trinity, was at first founded by the Ostmen, and by Malchus, the first bishop of this see, after his return from his consecration out of England, as is before related. About the beginning of the thirteenth century, it was endowed with lands by king John; at which time, Ware is of opinion, this church got its first dean, A.D. 1210. Pope Innocent III. confirmed the possessions of the dean and canons, which he specified one by one, as appears in his epistles. In the year 1463, the dean and chapter of Waterford obtained a licence from king Edward IV. to purchase

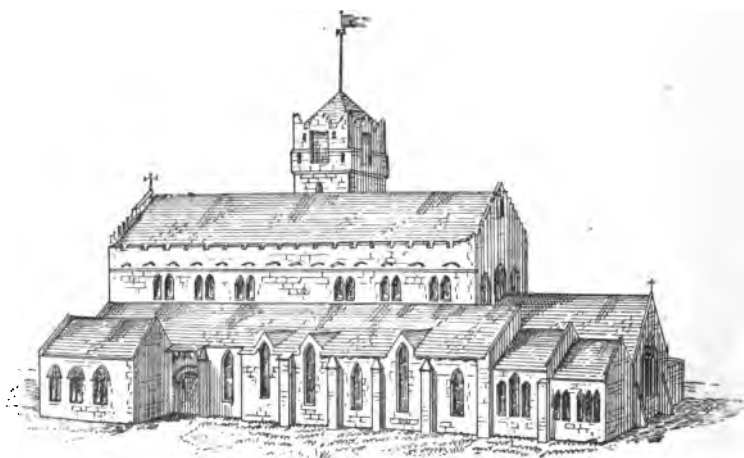
* "The Ichnography of the Cathedral Church of the Holy and Undivided Trinity in Waterford," from the plan in Harris's edition of Sir J. Ware's *History*, etc., 1739:

- "A The Nave.
- BB The two Isles.
- C The Bishops consistory Court or St Saviours Chappel.
- D another Chappel.
- E The Choir.
- F The Pulpit.
- G The Bishops throne.
- H the Seats of y^e Mayor and Corporation.
- I The Chapter House.
- K Rice's Chappel.
- L Trinity Parish Church now made no use of.
- M the Vestry or S Nicholas Chappel.
- N the Monument of ye Fiz Gerald.
- O the Monument of Mr Christian.
- P Rice's Monument.
- Q the Monument of Dr. Nathaniel Foy late Bp of Waterford & Lismore.
- R the Monument of A Person in Armour falsly said to be that of Strongbow.
- S the Monument of Mr Christmass
- T the Font.
- U the Steeple.
- W an antient Chappel now Uncovered.
- X A Waste passage to y^e Belfry."

† *The Ancient and Present State of the County and City of Waterford*, by Charles Smith, M.D. Dublin, 1774.

lands of the yearly value of 100 marks, 'for the augmentation of divine worship there' (as the charter says). It appears, by the petition of the dean and chapter for this license, that king John had endowed it with possessions for the support of 12 canons, and 12 vicars, to the value of 400 marks: But that the possessions had been so destroyed by Irish enemies, that the four principal dignitaries, viz., the dean, chantor, chancellor, and treasurer, had not enough to support them with decency; which was the cause that induced the king to grant them his mortmain licence.

"About the year 1482, a handsome chapel, 22 feet square, was erected against the N. side of this cathedral, by James Rice, a citizen of Waterford, and dedicated to St. James the elder, and the



WATERFORD CATHEDRAL (1739), FROM THE SOUTH-EAST.

Virgin St. Catherine; it is usually called Rice's chapel; which, together with another ancient chapel to the E. of it, and the chapter-house, were lately taken down, in order to enlarge the churchyard. In this place stood Rice's tomb, who was mayor of Waterford in 1469, and several times afterwards. This tomb has been since removed into the church. The effigy of Rice is cut in a kind of black marble in high relief, lying on his back, with a shroud tyed in a knot at the head and feet; vermin resembling frogs and toads, are cut in the stone, as it were creeping out of his body. * * *

"Round the lower edge of the upper stone of this monument, are the names of several saints, cut over the heads of the figures; which are done in basso relievo, all round the tomb.

"In 1522, Nicholas Comin, bishop, and Robert Lumbard, dean of this church, adorned the choir and chapel with an arched or vaulted ceiling; and in the last century bishop Gore was at considerable expences in beautifying it.

"The church, at present, consists of a large nave; the choir, two lateral isles, and at the back of the altar is Trinity parish-church. Besides these, on the S. side of the nave, is the bishop's consistory court or St. Saviour's Chapel; on the N. side, is another chapel; and on the S. of Trinity parish-church is the vestry or chapel of St. Nicholas.

"The nave, from the W. end to the entrance of the choir, is about 45 feet long, and its breadth 66. The roof is supported by large gothic columns and arches."

(p. 173).—"The choir, from the entrance to the rail of the altar, is 66 feet long. On the right hand, next the bishop's throne are the



WATERFORD CATHEDRAL (1739), FROM THE NORTH-WEST.

seats of the mayor and corporation. The altar-piece that stood there at the time of publishing the first Edition of this History, was painted with the decalogue, and Moses and Aaron; over which was the representation of the delivery of the law at mount Sinai; but the whole was indifferently performed. This altar-piece has since been removed to the W. isle of the church, and an elegant one erected consisting of groupes of Angels.

"Trinity parish church is not now used. In the bishop's consistory court is a handsome monument of the late Dr. Nathaniel Foy, bishop of Waterford and Lismore. In the chapel on the other side of the nave is the monument of Mrs. Christmas. * * *

(p. 175).—"In a niche of the south wall of the choir, is a tomb of one of the bishops of Waterford, being the effigy of a bishop in his rochet, with a pastoral staff in his left hand, curiously cut in alto relievo. The inscription is too close to the wall to be read entire," etc.

To this account may be added the following, which is given by Dr. Cotton* from the manuscript of Joshua Boyle: "The Maior and Corporation of Waterford are to support and keep in good repair the body of the cathedral church. There are seven chapels within the walls of the said cathedral church, which are to be kept in repair as followeth, viz.: 1. Our Lady's Chapel, by the corporation of Waterford; 2. St. Saviour's, by the six chaplains; 3. St. James's, or Rice's chapel, by the heirs of Nicholas Maddan, of Whitfieldstown; 4. St. John the Evangelist's, by the heirs of Nicholas Maddan and John Walsh Fitz-Robert; 5. St. Nicholas', by the heirs of John Sherlock of Grace Dieu, and Peter Butler; 6. St. Katherine's, by the heirs of William Lincoll and Andrew Lee; 7. St. Anne's, by the heirs of Thomas White fitz Thomas and Peter Barron. Upon the foundation of these chapels the proprietors of them severally were to maintain their chaplain, to attend Divine Service."

Little more need be said as to the ancient cathedral church of Waterford as it existed last century. The reader must refer to the plan and pictures of it which are here given, and which have been copied from the plates in Harris's edition of Ware's History.†

On July 14th, 1773, it was decided that the cathedral church should be pulled down; the sum proposed for pulling it down and building a new church was £4,000. The expense actually incurred in this act of vandalism was £5,397, which included £150 spent on demolishing the old building. Ryland, writing in 1824, makes the following very just observations: ‡

"It is a matter of sincere regret to many who recollect the ancient edifice, that the profane hands of the last generation should have violated this beautiful remnant of antiquity. It was stated, as a plea for destroying the old building, that it was become so much decayed as to be judged unsafe for the purposes of public worship; but there is some reason to doubt the correctness of this opinion, not only from the acknowledged strength of all the ancient churches, but also from the extreme difficulty which the workmen experienced in effecting its demolition." He then proceeds to describe the modern cathedral as follows:§ "From the ruins of the old cathedral, and with much of the same materials, arose the present building, without even the slightest resemblance to that which preceded it: the gloomy aisles, the gothic arches and pointed windows are replaced by the light and vivid beauties of modern architecture. The present church is capable of containing about eleven hundred persons: it is a light and beautiful building, entirely in the modern style: the aisles are divided by a double row of columns, which support the galleries on each side. The length of the body of the church is ninety feet; the height forty; total length one hundred and seventy feet, breadth fifty-eight feet.

* *Fasti Eccl. Hib.*, vol. i., p. 136.

† The picture of Waterford in 1673, reproduced in Mr. Ryland's work, shows a tall spire rising from the tower of the cathedral.

‡ *History, etc., of the County and City of Waterford.* By Rev. R. H. Ryland. (London: Murray, 1824.)

§ *Ibid.* p. 146.

A portion of the western extremity of the building is appropriated to the grand entrance, on each side of which are the vestry and the consistorial court : over these are apartments for a library, and from this part of the building rises a steeple of considerable elevation, neatly formed and decorated, but extremely faulty in its proportions. Between the western end and the body of the church is a lofty and spacious porch, in which are preserved some of the monuments of the old cathedral." *



WATERFORD CATHEDRAL, FROM THE SOUTH-WEST.

It is unnecessary to add to this account of the present cathedral. It is a fine Georgian church of the ordinary parochial type ; the interior is certainly very handsome, but cannot make up for the loss

* The rest were thrown into a hole under the altar of the present church. (*Ryland*, p. 145). It is worthy of note from a reference which the same writer makes (p. 139) to a document, that there were previous to 1651, when the cathedral was pillaged, several monumental brasses in the church. Monumental brasses, or traces of them, are scarcely known elsewhere in Ireland, and Waterford cathedral stood almost alone in possessing any.

of the most interesting building which it has supplanted. During the present year the interior has undergone re-arrangement, in accordance with prevailing notions of what is proper and becoming.*

The chapter of Waterford was returned in 1868 as consisting of four members: dean, precentor, chancellor, and treasurer. There were formerly some prebendaries; and since the disestablishment four prebends (*St. Patrick's, Corbally, Kilronan, and Rossduff*) have been revived. The archdeacon has also become a member of the chapter, and an office of sub-dean has been created.

Inventories of Chantries in the County of Somerset, 154^s.

18. [Jesus chantry, Yeovil.]

March 17

Wyll^m harvey incumbent of the chauntrey nōis Jhu yn yevell

* * * * *

ffurst a Chalyce of Sylu' pcell gylt weyng viij vnc^l pc vnc iiij^s in to. xxxij^s

Itm̄ vj peyre of Vestymēt^l of dyu's sort^l valewid at [no entry]

Itm̄ iij aluter clothes & j Towell valewid at xiiij^d

Itm̄ a cloth to hang before the aluter of Saten valewid at viij^d

Itm̄ ij corporys w^t cases valewid at x^d

Itm̄ ij candelstyck^l of laten valewid at viij^d

Itm̄ ij paxes of laten w^t a Sacryng bell of Brasse valewid at iiij^d

Sm^a xxxv^s viij^d

* * * * *

p me wittm harvy

In 1548 no plate. Ornaments, 22s. 0^½d. William Harvy, aged 56.

19. [La Mountroy College, Wells.]

March 17

The mynysters or chauntrey priest^l of the Newhall callyd la moundroy yn the Cathedrall church of Well^l

* * * * *

ffurst iiij masers bondyd abowte w^t sylu' & gylt p'sid at xl^s

Itm̄ viij spownez of Sylu' weyng xj vnc^l j q^{rt} di pc vnc iiij^s yn all xlv^s vj^d

Itm̄ ij salt sellers of tyn or pewter valewid at iiij^d

Itm̄ ij borde clothes of bocoram † valewid at viij^d

* On October 25th, 1815, a fire occurred which greatly damaged the cathedral, and nearly resulted in its total destruction. It was re-opened after this misfortune on May 10th, 1818.

† Buckram.

Itm iiij towell[†] of bocoram valewid at xvj^d
 Itm xiiij napkins of bocorā valewid at iiij^d
 Itm a dyap bordecloth w^t a napkin of the same valewid at xij^d
 Itm a quart pott of pewter
 Itm a pynte pott of the same } valewid at vj^d
 Itm ij pott[†] of lether * valewid at j^d
 Itm vj quyshyns valewid at iij^s
 Itm vij latyn basyns & iiij lau's valewid at iij^s iiij^d
 Itm a hangyng lau' valewid at iiij^d
 It[†] a coberd valewid at xx^d
 Itm ij wasshyng basyns of pewter valewid at xvj^d
 Itm iiij candelstyke valewid at xij^d
 Itm a standishe for countres
 Itm a gagyng stander } valewid at iiij^d
 Itm vj platters of the better sorte valewid at iiij^s
 Itm iij potyngers of the same same (*sic*) sorte valewid at xij^d
 It[†] ij Table bord[†] w^t a bynche valewid at v^s vij^d
 Sm^a cx^s ij^d

The Cokes Office

ffurst iij crok[†] of Dyu's Sort[†] valewid at iij^s
 Itm iij pannes of Dyu's Sort[†] valewid at iij^s vj^d
 Itm a posnett & a pankyn valewid at xvj^d
 Itm a Coliander & a grater valewid at ij^d
 Itm a brassen mor[†] & a stone mor[†] w^t iij pestils valewid at xx^d
 Itm iij brochies † & ij Andeirons at reck[†] valewid at iij^s viij^d
 Itm a chafer & a chafyng dyshe valewid at x^d
 Itm a fyer pyke a sklyse † w^t a payer of tong[†] valewid at viij^d
 Itm a fleshe hoke iij payer of pott hok[†] & a spade valewid at iiij^d
 Itm a paryng iron & a rypehoke
 Itm j brandeiron & j gridiron } valewid at v^d
 Itm ij pott hangins iij kychyn knyves a musterd pott & a panyer viij^d
 Itm viij platt's valewid at iij^s viij^d
 Itm viij potyng's valewid at xvj^d
 Itm viij Saucers valewid at viij^d
 Itm viij eryde § dyschis for podyge valewid at viij^d
 Itm a verges barell w^t certayne other tubbes & boles j^d
 Sm^a xix^s viij^d

The goodez of the Chapell

ffurst iij payre of vestment[†] of dyu's Sort[†] valewid at iij^s iiij^d
 Itm iij corporas w^t the casis valewid at viij^d
 Itm ij alter clothes valewid at viij^d
 Itm a herse clothe & ij Chysables valewid at iiij^d
 Itm ij hangyng Alf clothes valewid at iiij^d

* Black jacks or leather bottles. † *i.e.*, spits.

‡ Sklyse for slice, a West Somerset word for the small flat fire shovel used by blacksmiths.

§ *i.e.*, eared, having ears, or handles.

Itm ij cortaynes valewid at iiij^d
 Itm ij candilstyck^f valewid at viij^d
 Itm ij portayes & masse boke valewid at ijs
 Itm a coffer w^t locke & keye valewid at viij^d
 Itm a clocke valewid at v^s
 Itm a chalyce of Sylu' pcell gylt weyng xj vnc j q^{rt} di ps vnc iiij^s yn all
 xlv^s vi^d
 Sm^a lx^s

The good^f of the Storehowse

ffurst vj ladders
 Itm certayne bord^f & tymber } valewid at vj^d
 * * * * *
 p me Witm ffenwyck p me Robartū Derā^f
 p me John Sheperde p me Johannē paule
 Sm^a Toⁱ ix^{li} ix^s x^d

This is the inventory of La Mountroy College with its chapel, and it will be read with interest, especially the provision for washing. The entire buildings were finally swept away with the chapel early in the present century.

In 1548, William ffenwyke, aged 60, was incumbent of Hull's chantry, John Sheperde, aged 50, and John Paule, aged 44, were incumbents of Bubwith's chantry. John Paule and John Sheperde received each a pension of £5. Robt. Derraunt, £3 12s. 8d.

20. [St. Laurence chantry, Dunster.]

March [*blank*]

John Bayley incumbent of the chauntrey of Seynt laurence yn Dunster

* * * * *
 ffurst a Chalyce of Sylu' weyng x vnc^f by estymacōn xls
 Itm a pax of Sylu' x^s by estima^c
 Itm ij Cruett^f of Sylu' by est' xij^s iiij^d
 Itm ij Candelstyck^f of Sylu' by estymacōn iiij^{li}
 Itm ij peyre of Vestyment^f valewid at vj^s viij^d
 Itm j aulter clothe valewid at vj^d
 Itm a peyre of Curtaynes valewid at viij^d
 Itm j aulter clothe to hang before the aulter valewid at vj^d
 Sm^a vij^{li} xj^s viij^d
 * * * * *
 p me Johem Bayly

In 1548, a chalice, pax, two cruets, and two candlesticks of silver, 72 oz. Ornaments, 9s. 4d. John Bayly, aged 60, "a singing man" (see also *Som. Incts.*, p. 361).

21. [Dean Husey's chantry, Wells.]

March 17

John Broke & John Eryngton chauntrey priest of the Newhall callid
lamoundroy in the Cathedrall church of Well

furst a payre of Vestiment^t of blacke threde
 Itm a payre of Vestiment^t of white flustyan
 Itm a payre of Vestiment^t of grene silke broken
 Itm ij alter clothes xij^d
 Itm a paxe of latyn n^l *
 Itm a nolde masse boke ij^d
 Itm a corporas w^t the case vj^d
 I f a hangyng alt' clothe iij^d

* * * * *
 p me Johem Brooke
 p me Johem Eryngton

The inventory of the chantry in Wells cathedral church, founded by Henry Husey, déan, who died in 1305.

In 1548, a silver-gilt chalice, 15 oz. Ornaments, 6s. 7d. John Erington, aged 44, John Broke, 60; each pensioned with £3 12s. 8d.

22. [St. Katherine's chantry, Nunney.]

March 17

Richard lawrence chauntrey priest of seynt Kat' yn yn Nonney

furst a chalyce of Sylu' valewid at xls
 Itm̃ a masse boke valewid at xx^d
 Itm̃ a olde blacke cope of damaske valewid at x^s
 Itm̃ v payre of Vestymentꝯ of dyu's Sortꝯ valewid at xlvij^s iij^d
 Itm̃ vj aluter (*sic*) clothes valewid at vjs
 Itm̃ iiij towellꝯ valewid at ijs
 Itm̃ ij corpeys w^t casys valewid at ijs viij^d
 Sm^a cx^s viij^d

* * * * *

p me ricardū lavrens clericū

In 1548, a silver chalice, 13 oz. Ornaments, 69s. Richarde Laurence (instituted 16 Aug., 1525), aged 60. Pension, £5.

The Return, in 1548, adds that: "Ther remayneth in the Chapell of this Chauntrye ccc lb of iron in barres inclosinge the founders Tombe, wth the xxs." (See *Som. Incts.*, p. 156).†

* *i.e.* nichil.

† *Somerset Chantries*, p. 100.

23. [Martock chantry.]

March 17

John Sente incumbent of the chauntrey yn martock

* * * * *

ffurst an olde peyre of Vestymēt of Whyte Chamlett valewid
at iij^s iiij^dItm a cloth to hang before the aluter valewid at xij^dItm iij aluter clothes of lynnyn valewid at xvj^dItm a Towell of lynnyn valewid at vj^dItm a Corporys w^t a case valewid at vj^d} vj^s viij^d

* * * * *

p me Johem Sente

In 1548 a tin chalice. Ornaments, 2s.

24. [Trinity chantry, Taunton.]

March 24

Raff Wylkyns incumbent of the Trynetie chauntrey yn Tanton

* * * * *

ffurst J olde peyre of Vestymēt valewid at iij^s

* * * * *

p me Radulphū wylkins sacerd'

In 1548, a silver chalice, 11 oz. Ornaments, 2s. Raffe Wylkyns,
aged 52. Pension, £5. (See also *Som. Incts.*, p. 454.)

25. [The Free Chapel in Blackford, parish of Wedmore.]

March 17

John Clerck incumbent of the ffrechapell of Blackeford

* * * * *

ffurst a Chalyce of Sylu' weyng by estimac xxxvj^sItm a peyre of Vestymēt valewid at iij^s viij^d } xxxviij^s viij^d

* * * * *

p me Joanem Clerke

In 1548, two chalices, 11 oz. Ornaments, none. "John Clerke,
gentilman, incumbent ther" (instituted 10th Sep., 1530). The
chapel was a mile and a half from the parish church (Wedmore), and
there were 24 households. (See also *Som. Incts.*, p. 28.)

26. [St. John's Free Chapel in South Petherton.]

March 24

mathew Broke incumbent of the ffrechapell yn South petherton callid Seynt
Johns

* * * * *

one bell valewid at iij^s iiij^d

by me s^r mathw Broke

In 1548. Bell metal, 100 lbs. No plate or ornaments. Matthew Broke, aged 50. His clear yearly stipend, £4 5s. 11½^d.

27. [St. James' Free Chapel in Curry Malet.]

March 24

John Copstons kep of the goodf of the frechapell yn Corymallet

* * * * *

ffurst j Chalice of Sylu' pcell Gilt weying vj vncf xxiij^s

Itm ij litle bellf weying xl lb p^rce vj^s viij^d

Itm j olde masse boke of pchement [no entry]

Itm ij candelstyckf of lattyn xvj^d

Sm^a xxxij^s

* * * * *

John lostwyll

John hauber

In 1548 no incumbent. Silver chalice, 6 oz. Ornaments, 2d. Bell metal, 40 lb.

"John Copston holds at will the chapel aforesaid and fifty and iij acres of land and meadow there and renders per ann—xlvijs. vd.*

28. [St. Andrew's chantry, Taunton.]

March 24

Robrt Bull incumbent of the chauntrey of seynt Androw yn Tanton

* * * * *

ffurst ij olde peyre of Vestymenf valewid at iij^s iiij^d

* * * * *

p me Robert Bulle cler.

In 1548, two silver chalices, 12 oz. Ornaments, 3s. 4d. Henry Bull, aged 60, incumbent.

29. [Our Lady's chantry, Taunton.]

March 24

John Goby (*sic*) incumbent of oure lady chauntrey yn Tanton

* * * * *

ffurst a peyre of Vestymenf valewid at iij^s iiij^d }^{vs}

Itm a olde peyre of Vestymenf valewid at xx^d }

* * * * *

p me Joh gully (*sic*) clericū

In 1548, a silver chalice, 12 oz. Ornaments, 5s. John Gully, aged 70. (See also *Som. Incts.*, p. 454.)

30. [The Free Chapel in Sherston.]

March 24

Robert Walche incumbent of the ffrechapell yn Sherston

	*	*	*	*	*
ffurst a Chalyce of Sylu' pcell gylt Weyng x vncf xl.s.					
Itm ij olde peyre of Vestymntf valewid at ijs viij ^d					} xlvj ^s
Itm a bell valewid at ijs iiij ^d					
	*	*	*	*	*

p me Robt walsche

Sherston, in the parish of North Petherton. In 1548, two chalices, 14½ oz. Ornaments, 3s. 9d. Bell metal, 40 lb. John Saunders, incumbent, aged 50, "of honest conversacōn."

Concerning Robert Walsche, Mr. Weaver writes: "One of this name 'Frater hospitalis S. Joh Bapt de Bridgwater' was instituted to the vicarage of Northover 25 June 1506, he afterwards became prior, and with seven brethren surrendered the priory 7 Feb 1539 and received a pension of £33. 6. 8" (See also *Som. Incls.*, pp. 151, 416.)

31. [Newton Placey chantry.]

March 17

John Andersey incumbent of the chauntrey of Nueton placey

	*	*	*	*	*
ffurst a Chalyce of Sylu' pcell gylt valewid at xl.s.					
Itm ij olde peyre of Vestymntf valewid at xij ^s iiij ^d					
Itm ij Surplys valewid at v ^s					
Itm j bell valewid at vjs viij ^d					
		Sm ^a	lxv ^s		
	*	*	*	*	*

p me Johne Ande'sy

Newton Placey, in the parish of North Petherton.

In 1548, a silver chalice, 13 oz. Ornaments, 8s. 4d. Bell-metal, half a hundred weight. John Andersey, aged 60.

32. [Shepton Mallet chantry.]

March 17

Robrt hyll & Rychard alford chauntrey preistf yn Shepton malett

	*	*	*	*	*
	The Trenytie Aulter				
p ^{fc} xx ^s	{	ffurst a payre of Vestymntf of whyte Saten valewid at vjs viij ^d			
		Itm iij payre of Vestymntf olde valewid at viijs viij ^d			
		Itm dyu's Courtayns or hangyngf			
		Itm iij ault' clothes valewid at ijs			
		Itm a masse boke & a pax of tree*			
		Itm ij Cruettf of tyn			
		Itm ij towelf			
		Itm ij Corporys w ^t the clothes			

* A wooden pax.

The Aulter of Seynt John Baptest

p ^c xx ^s	{	furst v payre of Vestymēt ^f of dyu's sort ^f
		Itm vj ault' clothes
		Itm a masse boke
		Itm a Corporas of Veluett w ^t a clothe
		Itm hangyng ^f or curtayne ³
		Itm other hangyng ^f for feriall days
		Itm a pax of laten
		Itm ij Cruett ^f of tyn
		Itm ij towell ^f of bocor ^m
Itm yn money remaynyng yn y ^e Stock xlijs iiij ^d		
Sm ^a iiij ^{li} ij ^s iiij ^d		

* * * * *

by me Robt Hill p^{est}

In 1548, described as the guild or fraternity of the Trinity and St. John the Baptist, in Shepton Mallet Church, founded for the maintenance of two priests. Plate, none. Ornaments, 40s. Robte. Hill received as yearly stipend 114s. 8d. Pension £4 "the other s^vice is voyde."

33. [Magdalen Hospital, Glastonbury.]

March 17

S^r Thom^s Welsworth priest mynyster of the almeshowse of Seynt mary-mawdelyn yn Glastonbury

* * * * *

furst a chalyce of Sylu' pcell gylted weyng ix vnc^f, xxxvj^s
 Itm iij olde payre of Vestymēt^f valewid at xiiij^s
 Itm iij aulter clothes valewid at xij^d
 Itm ij Candelstyck^f valewid at vj^d
 Itm ij Cruett^f of tyn valewid at j^d
 Itm ij Corporys w^t case³ valewid at xvj^d
 Itm ij lytle bell^f valewid at x^s
 Itm a sacryñ bell valewid at iiij^d

Sm^a lxiijs iiij^d

* * * * *

p me Thomā Welsworth

In 1548. "Ther be wⁱn the sayde paryshe of Glaston, Too Almosehouses, thone callyd Mawdelyns havinge ix poore people therin who receyve yerely of the King^{es} ma^{tie} by thandes of his grace^{es} Receyvo^r of the saide countie after the rate of xd. le pece ev'y weke. The other callyd the newe Almoshouse havinge x poore people, paide in lyke maner after the rate of eu' of them vij le weke." * There was a silver chalice parcel gilt, 9 oz. Ornaments, 17s. 3d. Bell-metal, 100 lb.

"Thomas Wellyswo^rthie al fletcher" incumbent.

* Somerset Chantries, p. 67.

Mr. Weaver kindly communicates the following respecting his will :

"Tho ffletcher *als* Welsworth of Glaston, clerke—to be buried in thelde [aisle] of our lady in St Johans ch in Glaston—the ij almes houses xxs (equally) Alex ffletcher of Kylmyngton xxs. Summa Invent. 111/ 15s od." (Dated 19 March 1550; proved 22 April 1551.)

34. [Martyn's chantry, Wells.]

March 17

Sr John Dybbell chauntrey priest of the Newhall callid la moundroy yn the Cathedrall church of Wellf

* * * * *

On Chalyce of Sylu' gyltyd weyng xv vnc pc vncf iiij^s in to lackyng ij^d ob.
lix^s ix^d ob

* * * * *

p me John Dyble capellanū

Martyn's chantry in Wells Cathedral Church. In 1548, a silver chalice, 15 oz. No ornaments. John Dible, aged 70. Pension, £4 4s. 8d.

35. [The Precentor's chantry, Wells.]

March 17

Sr John Trowbryge chauntrey priest of the Newhall callid la moundroy yn the Cathedrall church of Wellf

* * * * *

ffurst ij payre of Vestymenf valewid at x^s

Itm ij alter clothes valewid at xx^d

Itm a corporas w^t a case valewid at xij^d

} xij^s viij^d

* * * * *

p me Johem Trobryge

The chantry in the cathedral church belonging to the collation of the chanter of Wells. In 1548. No plate or ornaments. John Trowbridge, aged 60.

36. [Corsecomb Guild.]

March 17

Will^m Kytson Rychard Ay lond & Rychard Casell (*sic*) chauntrey priestf of the Guyld of Coscomb

* * * * *

ffurst on Chalyce of Sylu' all gyltyd by estimac at 1^s

It a chalyce of Sylu' pcell gylted by est. xxxvj^s

Itm v payre of Vestymenf valewid at xxxviij^s iiij^d

} vj^{li} iiij^s iiij^d

* * * * *

Sr W Kyt^f
chantrie
pryste

Sr Ryc caste
lyn (*sic*) a fore
sayde





In 1548, described as "The Guylde or fraternitie of Corsecombe wth the free chapel of Esthorryngton to the same Guylde or fraternitie untyd and annexyd." Founded for the maintenance of four priests, one of whom was to minister in the Free Chapel of East Horrington. This chapel was partly covered with lead, and valued for sale at 26s. 8d. Of plate the Guild had two silver chalices: one gilt, 26 oz.; the other parcel gilt, 16 oz. Ornaments, 38s. 4d. Lead, 4,000 lb. Richarde Castlyn, one of the incumbents, received £6 stipend. Richarde Ayland, another incumbent, received the same. The latter as Richard Ilonde received as pension £5. Two services in 1548 were returned as void.

(CONCLUDED.)

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

Monumental Brass of Robert Coulthirst, at Kirkleatham.

THE fine brass of Robert Coulthirst appears to have been unknown to Haines, which is rather remarkable, as several other brasses of considerably less importance in other neighbouring churches are included in his work. We believe that it has never before been published (Plate II.). It will be seen that it presents several features of interest, following as it does in many respects, the older style of arrangement. The brass is now placed inside the altar rails, against the south wall of the church, which was rebuilt in a spiritless pseudo-classical style, at the end of last century. Round the four sides of the slab is a narrow border of brass, carrying the legend (with fleurs de lys at the four angles) as follows: HERE LYETH BVRYED THE BODY OF | ROBERT COVLTHIRST FREE OF Y^R MARCHANTAYLORS OF LONDON AND LATE OF VPLEATHAM | GENT^Y WHO DEPARTED THIS LIFE Y^R 7TH OF | AVGVST 1631 BEING OF THE AGE OF 90 YEARES WHOSE SOVLE RESTETH WTH Y^R ALMIGHTEY |

In the four corners of the slab are four shields, each charged with the arms of the Merchant Taylors' Company of London. In the centre is a very well engraved effigy of Robert Coulthirst, in a long gown, standing in perspective, as is usual with late brasses of this period, and with a peaked beard. The character of the head and features is such as to suggest that the effigy is meant to be, and probably is, a true portrait of Robert Coulthirst in his old age. The slab, which is now covered with a layer of cement, measures six feet six inches in length. Whether it is still placed over his grave

is doubtful, but on the whole is probable, as the floor of the church appears not to have been much disturbed when the church was rebuilt. The brass itself is six feet, by two feet six inches, these being the outside measurements of the band bearing the legend.

Robert Coulthirst, to whose memory the brass was placed, was the son of Henry Coulthirst of Upleatham (an adjoining village), by Elizabeth Rudd, his wife. The Coulthirst pedigree is recorded in Dugdale's *Visitation of Yorkshire*. One of Robert Coulthirst's daughters married John Turner, serjeant-at-law, and founder of the now extinct family of the Turners, baronets, of Kirkleatham Hall. He was the brother of Sir William Turner, Lord Mayor of London in 1669. Portraits of John and Sir William Turner occur in the two side lights of the window above the altar, in the chapel of Turner's Hospital, at Kirkleatham.

London Pewterers in 1669.

WE hope in an early number of the *Reliquary*, to revert generally to the subject of "Old English Pewter;" in the meantime, we think that the subjoined names of the more prominent of the London pewterers in 1669, may be of interest and use. The names are extracted from the manuscript account books of Sir William Turner, Lord Mayor in 1669. These books, which are full of much interesting, not to say important, information regarding the city of London, are preserved in the library of the hospital at Kirkleatham which Sir William Turner founded. It would seem, that at one time the wealthier members of the more important of the London city companies contributed so much a head to the Lord Mayor, to help to defray his expenses during his year of office.

The following are the pewterers who thus contributed to Sir William Turner's year of office :

W ^m Rauling	Ralph Marsh (5)
J ⁿ Bennet	Ralph Hull (6)
Samuell Jackson (1)	W ^m Dyer
W ^m Alef	James Bullevant
J ⁿ Bateman	W ^m White
Robert Lucas (2)	Nicolas Kelk (7)
J ⁿ Sweeting	Robert Gisbon
Thomas Howard*	J ⁿ Johnson
Thomas Dickenson (3)	W ^m Austin
Ric ^d Brooke	W ^m Daveson
Henry Pennie	W ^m Arther
Laurence Dyer (4)	Francis Lea (8)
J ⁿ Steward	Thomas Stone (9)
Peter Duffield	

* In 1644, the parish of St. Giles in the Fields procured from Thomas Howard, pewterer : "a new bason, cut square on one side, to baptize in."—(See Clinch's *Bloomsbury and St. Giles*, p. 15).

(1) Samuel Jackson's mark was probably that of the Lamb and Flag, with the letters S. I. on either side, all within a beaded circle about the size of a threepenny piece.

(2) Robert Lucas's mark was probably that of a blazing star, with the letters R. L. on either side, within a small beaded oval.

(3) Thomas Dickenson's mark was probably that of a griffin's head coupé, on a wreath and with a crown above, and the letters T. D. on either side, all within a beaded circle about the size of a threepenny piece.

(4) Laurence Dyer's mark was a shield with stiff feather mantling, and charged with three anchors, placed two and one, all in a plain oval, above which, in two labels one above the other, were the words LONDINI and L. DIER. Elsewhere in one of Sir William Turner's ledgers occurs the following account :

" Mr. Dyer, pewterer			
13th Sept.	By mo : paid him towards loane		
	of my pewter	030.	00. 00
9th Oct., 1674.	By mo : paid him in full of all		
	accounts	027.	15. 00
		<hr/>	
		57.	15. 00"

It is not evident whether Laurence, or William Dyer, was the party with whom Sir William Turner dealt.

(5) Ralph Marsh's mark was probably that of a bird, and R. M 63, in a beaded circle considerably less than a threepenny piece in size.

(6) Ralph Hull's mark was probably that of two naked boys, with the letters R. H. on either side, and the date 64 between the boys, all in a beaded circle rather smaller than a threepenny piece.

(7) Nicolas Kelk's mark was probably that of a hand grasping a slipped rose, and the letters N. K. on either side, in a beaded circle about the size of a threepenny piece.

(8) Francis Lea's mark was that of a pomegranate. He had three punches with it ; the first was a medium-sized oval with the pomegranate, and stiff leaf, or feather mantling on each side. Above was his name FRA. LEA. The two other punches were very small ; one was circular, with the pomegranate in the centre, and F. L. on either side. The other, which was smaller still, was oval, with the same device and initials. Each of the small punches had a beaded rim.

(9) Thomas Stone's mark was probably that of a crowned portcullis, with the letters T. S. on either side, in a beaded circle about the size of a sixpenny piece.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

The Editor (Chancellor Ferguson) is making good progress with the next number of the Transactions of the Cumberland and Westmoreland Antiquarian and Archæological Society, which will appear in April next. It will contain several important papers, notably one by Mrs. Henry Ware, on the "Episcopal Seals of Carlisle"; another by Mr. H. Swainson-Cowper, F.S.A., on the "Iron Candlesticks of the Lake District"; and a third by the Rev. R. Bower, on the "Piscinas of the Diocese." Dr. M. W. Taylor, F.S.A., will continue his valuable series of papers on the Local Manorial Halls, and the Rev. W. S. Calverley, F.S.A., on the Pre-Norman Sculptured Stones. These papers will be more profusely illustrated, and the part will also contain an elaborate and careful survey by Mr. C. W. Dymond, F.S.A., of the British Settlement and Burial Places on Barnscar, near Devoke Water, in S.W. Cumberland, shewing no less than three hundred cairns. Surveys of early settlements at Yanwith and Hugill, by the same gentleman, will also appear in the number.

Several additions to the Society's series of extra volumes are also well advanced. A volume on the "Book of Records of Kendal," and another on the "Municipal Records of Carlisle" are being edited by the Chancellor. Mrs. Henry Ware is preparing a selection of extracts from the journals of Bishop Nicolson, Bishop of Carlisle 1702-1718. It is also contemplated to reprint in two volumes the archæological and genealogical papers of the late Mr. Wm. Jackson, F.S.A.

Next year it is proposed to excavate systematically, under the supervision of Lord Muncaster, Sir Herbert Maxwell, Chancellor Ferguson, Mr. Dymond, and others, the Roman Camp on Hardknott. Much may be anticipated. The camp has been plundered for building material, and for stones to sharpen scythes, but the plough has never passed over it, and a perfect ground plan should be disclosed. The undertaking is not free from difficulties owing to the exalted and exposed position.



THE SURREY ARCHÆOLOGICAL SOCIETY on Saturday, October 3rd, by permission of Lord Dysart, visited Ham House. There was a large gathering of members and friends desirous of seeing such an interesting house. The north, or river front, is of the time of James I., but the rest of the house and most of the furniture dates from the time of Charles II., and many of the rooms still retain the fittings placed in them by the celebrated Countess of Dysart, afterwards the wife of John, Duke of Lauderdale. In the library is preserved an

inventory of the furniture, &c., taken during the Duchess's life-time, and the greater part of the things can still be identified.

A paper by Mr. S. W. Kershaw, F.S.A., was read from the steps of the garden front, and the party afterwards went through the various State rooms, &c. It may be mentioned that the Library contains no less than fourteen Caxtons, and is styled by Dibdin "a wonderful book paradise."



The Council of the Surrey Archæological Society is contemplating publishing a Calendar of the Surrey Feet of Fines, from Richard I. to Henry VII., the MS. of which has been offered to them by a well-known Surrey Antiquary.



During the recent restoration of the church of Langton, near Horn-castle, in Lincolnshire, the rector found a curious earthenware vessel, which has been thought to be of Moorish manufacture. It has two wells, which are roofed over, and covered with a kind of diaper pattern. What its original use was is not very clear.



We greatly regret to hear that a large portion of the clerestory of the fine church of Barrington, near Cambridge, has collapsed. The church is in many parts in a sad state of dilapidation and need of repair. A project for the restoration of the building was being mooted when the accident to the clerestory, alluded to, occurred.



THE WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY recently took its last excursion for the season to the town of Dudley, where Mr. Gilbert Claughton, of the Priory House, kindly received the party, caused the grand caverns to be illuminated for them, and then all drove away to some interesting open coal-workings in the neighbourhood. The ruins of the ancient castle were also inspected. After lunch the parish church was inspected, and a paper was read by the Rev. Dr. Cosens. A day of much profitable enjoyment was spent.



Mr. Noake, the acting secretary of this society, in recently examining a great mass of MSS., in the tower of St. Swithin's Church, Worcester, has discovered, attached to some of the deeds, several impressions of the seals of the ancient bailiffs of Worcester. High and low bailiffs were at the head of the governing body of the city until, by the charter of James I., mayors were substituted. Although these bailiffs existed for centuries, it is singular that not one copy or impression of their official seal was in existence among the Corporation archives, or indeed, was known to exist in the city or county, or elsewhere. In 1862, Mr. Ready, of the British Museum, who had met with fragments of the seal, contrived to make a drawing from

them which exactly corresponds with the perfect impression now discovered. Mr. Ready's reconstruction of the seal is engraved in the Report of the Associated Societies for 1864, opposite page 307. The seal is circular, an inch and a quarter in diameter, and bears an embattled gate or doorway, on each side of which is an oak branch with acorns, surmounted by conventional representations of the sun on one side and the moon on the other. Legend: "S. BALLIVORUM CIVITATIS WYGORN." It has been supposed that the seal dates from the time of the charter of Henry III. A copy of the impression has been presented to the Corporation of Worcester, and another to the Free Library.



At an early meeting of the society, Mr. Willis-Bund will read, and the members will discuss, a paper on the best means of compiling a new county history for Worcestershire, Dr. Nash's work being very far behind the requirements of the present day. Sir Edmund Lechmere, the president, will also introduce some suggestions as to a proposed enlargement of the basis of the society.



One of the dene-holes, so common in the chalk of Kent and Essex, near the banks of the Thames, has been recently discovered on the east side of the Mall, at Faversham. Its site lies between the great road (Watling Street) from London to Dover, and the railroad of the London, Chatham, and Dover Line. The recent heavy rains caused the soil over its mouth to give way. The shaft is about 20 feet in diameter, and 70 or 80 feet deep. At its base are many chambers and passages whence chalk had been cut out.



The Kent Archæological Society's General Index to the eighteen volumes of its *Archæologia Cantiana* is passing through the press. More than two-thirds of it are worked off, and letter P is nearly all printed.



At the November monthly meeting of the LANCASHIRE AND CHESTER ANTIQUARIAN SOCIETY, held in Chetham's College, Mr. William E. A. Axon in the chair, Mr. D. F. Howorth exhibited and explained a relic from the Old Cross, Ashton-under-Lyne. Messrs. Sutton and W. Harrison exhibited a fine collection of old local and general maps, showing the roads in Lancashire and Cheshire, principally eighteenth century, but including the fac-simile of an ancient map of Britain, circa 1300, now in the Bodleian library. The Chairman showed a metal a b c, probably about the fifteenth century. Mr. J. Holme Nicholson read a communication from Monsignor Gradwell on the British name of Manchester, the original name of Lancaster, and the suffix "wick" in names of places. Mr. W. H. Collier exhibited the minute books of the Mersey and Irwell Navigation from 1779 to 1820.

Mr. William Harrison then read a paper on "Pre-Turnpike Highways in Lancashire and Cheshire," in the course of which he said : "The believer in a steady, orderly progress of civilization will perhaps be surprised to be told that English roads during the period from the later Middle Ages to the eighteenth century were steadily deteriorating instead of improving. All the evidence, however, tends to show that the highways were in far better condition in the fourteenth than in the eighteenth century. At the earlier period monasteries possessed lands in distant places, and abbots and friars were constantly passing to and fro. Hosts of pilgrims traversed the country to worship at particular shrines. And the great fairs and markets also occasioned a great deal of travelling. The keeping of the roads in good repair was therefore to the interests of a great many people. The Reformation was a principal cause of the retrograde movement which ensued. The dissolution of the monasteries and the sales of their scattered estates put an end to the journeys of monks and friars. Pilgrims no longer travelled from one end of the kingdom to another. Estates were more compactly held by individuals, who no longer needed to make frequent visitations. Fewer people were interested in keeping the roads in repair, and neglect and decay naturally followed. In the latter part of the sixteenth century they became worse, and in the seventeenth worse still. Richard James, the author of the *Iter Lancastrense*, staying in 1636 at Heywood, laments the falling off since Roman times :

'Our wayes are gulphs of durte and mire, which none
Scarce ever passe in summer withoute moane.'

Mr. Harrison then proceeded to trace the history of roads and means of conveyance in an exceedingly interesting paper, which contained a great deal of original matter. After alluding to a few now disused roads, Mr. Harrison mentioned the various oversands routes, including the "majestic barrier" to the Lake District across Morecambe Bay, and the less known passages across the Ribble and the Dee. The last-named was crossed by Celia Fiennes, who described her experiences. The paper concluded with a reference to the numerous "Boats" and ferries across the Lancashire and Cheshire rivers at places where no bridge existed.



The Dean of St. David's (the Very Rev. J. Allen) has recently found within the cathedral precincts a sepulchral slab, bearing a cross, ornamented with interlaced work, and an inscription which may be translated thus : "The two sons of Bishop Abraham, Hed and Isac, lie here peacefully." Bishop Abraham was killed by the Danes in their last descent upon St. David's, and he was succeeded by Sulghein. The dean's discovery is thus of considerable historical importance.



While recently digging a grave in a churchyard in the north of Yorkshire, the sexton found a stone bearing a portion of an inscription.

The stone was put aside in the churchyard, where it was seen by the editor of the *Reliquary*, who fortunately detected its true character as that of the central portion of a sun dial, generally similar to those at Aldbrough and Kirkdale in Yorkshire. There are four lines of inscription under the dial, and a band of runes running down the face of the stone on the left side. We hope in the next number of the *Reliquary* to give a full account of this interesting stone.



Further discoveries have been made at Lewes in connection with the unclosing of a Saxon cemetery. Four additional skeletons have been found, bringing the total number up to thirty-two. With one of these were found two circular bronze brooches or fibulæ, each with the pin, catch, and joint in a fine state of preservation. One brooch lay on each side of the skeleton, as if they had been used to fasten a cloak, whilst between them was found a rectangular amber bead, probably suspended from the neck of the wearer. In another grave was found a large blue glass bead with a waved opal line. Some shells, pierced as if for use as ornaments, were also discovered.



With the permission of the Dean and Chapter, several members of the Society of Antiquaries, London, have lately made some researches in Ripon cathedral, with a view of clearing up one or two doubtful points about the Saxon crypt under the central tower. The crypt is well-known, and it is also known that the present entrance is not the original one, stairs being still traced in the north-east corner of the crypt. It has always been thought that a corresponding set of stairs existed at the south-east corner, and it was also surmised that that part of the cathedral had been used as a place of burial. It was to investigate these questions that the excavations have been made. Generally speaking it has been found that there have been no alterations at the south-east corner of the crypt, and that the plan as now laid down, with the exception of the western entrance, is that of the original crypt of the seventh century. No trace of steps could be found at the south-east corner. In the course of the excavations two curious deposits of bones were found, but no indication of a place of burial. One of these deposits of bones was discovered many years ago by the late Mr. J. R. Walbran and Mr. George Benson, until recently parish clerk. The other deposit was similarly placed, but was previously unknown. The latter appeared to be mostly human bones, but mixed with some animal bones. The first-named deposit has been put back as found, with a lead plate and inscription, recording the two openings. The other deposit has been placed in a four-gallon jar in the situation in which it was found, with a similar lead plate. Full details of the excavation were taken by Mr. Micklethwaite who, with Mr. W. H. St. John Hope, organised the recent investigations, and will be shortly made public.



Considerable indignation has been rightly aroused by a threatened destruction of stones with cup and ring marks at Ilkley, in Yorkshire. We are glad to believe that although the stones bearing the marks have been removed and cut up, the marks themselves have not been destroyed. Good often comes out of evil, and owing to the stir caused by the apprehended vandalism, a museum is to be opened at Ilkley, and Mr. J. Horsfall Turner has lately, by invitation, addressed a meeting at Ilkley on the subject.



The BRADFORD HISTORICAL AND ANTIQUARIAN SOCIETY, which is quite one of the best of the minor archæological associations, and certainly one of the most active, has provided an attractive and useful programme of papers and excursions. The former were to include accounts of the antiquities on Rumbolds Moor, by Mr. Cudworth; Notes from Bradford Manor Rolls, and the Bradford Grammar School, etc. The excursions include one for each month from May to September inclusive.



We regret to learn, while these pages are passing through the press that Great Plumstead Church, Norfolk, a fine building of the fifteenth century, comprising a nave and chancel of flint, with a square embattled red brick tower, has been totally destroyed by fire, the bells and the ancient parish registers being also lost. We hope to give in April a short description of the church with some illustrations.



The following is a list of the societies in union with the Society of Antiquaries of London appended to Mr. Dillon's report, and may be found useful by our readers :

- Royal Archæological Institute of Great Britain and Ireland. (Hellier Gosselin, Esq., Oxford Mansion, Oxford Street, W.)
- British Archæological Association. (W. de Gray Birch, Esq., F.S.A., British Museum, W.C., and E. P. Loftus Brock, Esq., F.S.A., 36, Great Russell Street, W.C.)
- The Royal Society of Antiquaries of Ireland. (Robert Cochrane, Esq., Rathgar, Dublin.)
- Honourable Society of Cymmrodorion. (Dr. Isambard Owen, M.A., 5, Hertford Street, W., and Alfred Nutt, Esq., 270, Strand, W.C.)
- Huguenot Society of London. (Reginald S. Faber, Esq., M.A., 10, Oppidans Road, Primrose Hill, N.W.)
- Society for Preserving Memorials of the Dead. (W. Vincent, Esq., Belle Vue Rise, Hillesdon Road, Norwich.)
- Berkshire Archæological Society. (Rev. P. H. Ditchfield, M.A., Athenæum, Friar Street, Reading.)
- Birmingham and Midland Institute (Archæological Section). (Alfred Hayes, Esq., Birmingham.)
- Bristol and Gloucestershire Archæological Society. (Rev. W. Bazeley, M.A., Matson Rectory, Gloucester.)
- Bucks, Architectural and Archæological Society. (John Parker, Esq., F.S.A., Desborough House, High Wycombe.)

- Cambridge Antiquarian Society. (N. C. Hardcastle, Esq., LL.D., Downing College, Cambridge.)
- Chester Archæological and Historical Society. (Henry Taylor, Esq., F.S.A., 12, Curzon Park, Chester.)
- Cornwall, Royal Institution of. (Major Parkyn, F.G.S., 40, Lemon Street, Truro.)
- Cumberland and Westmoreland Archæological and Architectural Society. (T. Wilson, Esq., Aynam Lodge, Kendal.)
- Derbyshire Archæological and Natural History Society. (Arthur Cox, Esq., M.A., Mill Hill, Derby.)
- Essex Archæological Society. (H. W. King, Esq., Leigh Hill, Leigh, Essex.)
- Hampshire Field Club. (W. Dale, Esq., F.G.S., 5, Sussex Place, Southampton.)
- Kent Archæological Society. (G. Payne, Esq., F.S.A., Rochester.)
- Lancashire and Cheshire Antiquarian Society. (G. C. Yates, Esq., F.S.A., Swinton, Manchester.)
- Leicestershire Architectural and Archæological Society. (W. J. Freer, Esq., 10, New Street, Leicester.)
- London and Middlesex Archæological Society. (M. Pope, Esq., F.S.A., 8, Dane's Inn, W.C.)
- Norfolk and Norwich Archæological Society. (Rev. C. R. Manning, M.A., F.S.A., Diss, Norfolk.)
- Oxfordshire Archæological Society. (Rev. W. D. Macray, M.A., F.S.A., Ducklington Rectory, Witney, Oxon.; and G. Loveday, Esq., J.P., Manor House, Wordington.)
- Shropshire Archæological and Natural History Society. (Francis Goyne, Esq., Dogpole, Shrewsbury.)
- Somersetshire Archæological and Natural History Society. (C. J. Turner, Esq., Taunton.)
- Surrey Archæological Society. (Mill Stephenson, Esq., B.A., F.S.A., 8, Dane's Inn, Strand, W.C.)
- Sussex Archæological Society. (H. Griffith, Esq., F.S.A., 47, Old Steyne, Brighton.)
- Wiltshire Archæological and Natural History Society. (Rev. A. C. Smith, M.A., Old Park, Devizes.)
- Woolhope Naturalists' Field Club (Hereford). (H. Cecil Moore, Esq., 26, Broad Street, Hereford.)
- Yorkshire Archæological and Topographical Association. (G. W. Tomlinson, Esq., F.S.A., Wood Field, Huddersfield.)

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

VISITATIONS AND MEMORIALS OF SOUTHWELL MINSTER. Edited by A. F. Leach (Camden Society). pp. cxi. 234.

This is one of the most valuable of the many admirable publications of the Camden Society. Not merely has Mr. Leach done his part of the work with remarkable care and success, but the information which the book gives of the lives and morals of the clergy who served one of the most important of the secular churches of the country, not of actual cathedral rank, is extremely important, and of great historical value. Latterly a very able attempt has been made by Father Gasquet and others, to present the clergy of the Church of

England before the Reformation in a more favourable light than that in which they have hitherto been popularly looked at. Mr. Fowler's *Chapter Acts of Ripon Minster* contains some uncanny tales of the doings of the ministers of that church, but nothing that the *Ripon Chapter Acts* tell, at all equals the black and unsavoury story of the lives of the vicars and chantry priests of the glorious church of Southwell, as revealed in the registers of that foundation, now printed by the Camden Society in the volume before us. The catalogue of offences of the gravest character is appalling, and what is more wonderful still, is that apparently such evils were looked upon as exceedingly venial. Mr. Leach truly remarks (p. lxxiv), "The oddest farrago of offences is presented to us in these visitations. Crimes of the darkest complexion are mixed up with the most trivial delinquencies: Leaving the church door open, sleeping at matins, talking and laughing during service, spitting and blowing your nose in the choir, are jumbled up higgledy-piggledy with stabbing and fighting, stealing and adultery; and it is hard to say whether the witnesses or the judges really think there is much difference between them." It is really a hideous picture, and one only wonders what the lives of the canons themselves were if they could look so calmly, not merely on the incontinence of the vicars and cantarsts, but on the frequent cases of adultery with the wives of laymen at Southwell, which were brought before them for punishment, and which were generally so lightly dealt with. It is a sorry tale, and one turns instinctively to the more congenial matter in other portions of the book.

Mr. Leach's introduction of some hundred and ten pages is admirable. It is indeed curious to think that it was merely by accident in the routine of his work as a Charity Commissioner, that Mr. Leach became acquainted with Southwell, and with these registers, which he has studied with so excellent a result. The manner in which the constitution of the collegiate churches is treated, and the careful manner in which that of Southwell is historically worked out, is excellent, and is, in fact, the only thorough piece of work of its kind on secular churches which we know of. On page xxviii Mr. Leach gives a plan of the assignment of the stalls in the choir,* and seems to think that the stall on the right, on entering the choir, was that of the archbishop, as it was at Beverley. This may have been the case, but both at Ripon and at Southwell as time went on, a throne was provided for the archbishop at the east end of the south range of stalls. This however is an unimportant detail. Besides the very excellent introduction, and the records of the visitations, there are several wills, ranging in date from 1470-1541, a curious inventory of the ornaments and goods of the parish of Southwell, the statutes of the collegiate church, as well as admissions of canons and officers of the church, together with other matters.

*It is desirable to take this opportunity of correcting an unfortunate printer's error (*Reliquary*, New Series, vol. iv., p. 110) where in the arrangement of the stalls in the choir of Southwell Minster, those of Beckingham and Dunham were made to change places. Beckingham should have been placed immediately to the east of South Muskham, and should have been followed in turn by Dunham.

The chief interest of the book, painful although it is, lies in the revelation we have of the habitual evil-living of the vicars and chantry priests, and of the side light thus thrown on the state of morals among the clergy in the century before the Reformation. It is, too, their own record of themselves, and not the story told of them for ulterior purposes by Royal Commissioners or other possible slanderers. The book is certainly one of the most noteworthy of the works which the Camden Society has issued, and in concluding this short notice, we cordially congratulate the Society on the volume itself, and on having secured so excellent an editor as Mr. Leach has proved himself to be.



FORTY YEARS IN A MOORLAND PARISH. By the Rev. J. C. Atkinson, D.C.L. Cloth 8vo., pp. ix. 457. *London; Macmillan & Co.* Price 8s. 6d. (net).

Very few books have been so successful as Dr. Atkinson's work has been in quickly catching the ear of the public, and it has become so well known, and so justly appreciated, both by the general public and by students of archæology and folk-lore as well, that it needs no further commendation on our part. We will, therefore, briefly indicate its contents, for the benefit of those of our readers who may not have seen the volume as yet. It records, as the title implies, Dr. Atkinson's observations during an incumbency of over forty years of the moorland parish which he serves. Would that other parish priests of similarly secluded spots, could and would, give the world as satisfactory an account of how they have used their eyes and ears, as Dr. Atkinson does that he has used his, in this highly instructive volume!

The book is divided into seven sections. The first is simply an introduction to the whole, but it is none the less instructive on that account, and the writer's description of his introduction to the parish he has been destined to serve so long, tells of an ecclesiastical order, or we should say disorder, which was once common, but which is now happily, all but a thing of the past. The next section deals with Folk-lore, and under this head we have some very noteworthy matter regarding fairies, dwarfs, hob, witches, the wise man, and so forth; with a good deal of thoughtful and useful comment on these folk fables. In the following section, which is headed "Antiquarian," barrow-digging, earth-works, and the supposed British villages are dealt with. The unfortunate "historian" of Cleveland, the late J. W. Ord, comes in for some hard knocks here. The following section which is "Descriptive and Geographical," scarcely appeals so much to readers of the RELIQUARY as other portions of the volume do, although there is a good deal in this part of the work which few of our readers would wish to skip. In the succeeding section, dealing with "Manners and Customs," we have much of value and interest, Dales Weddings, and Funerals, with their customs, Holy wells, Harvest Home and the Mell Supper, each in turn, is dealt with. This

is followed by a "Historical" section, in which the deeds in an old chest in the jury room at Danby castle are brought into requisition. After this follows a "Miscellaneous Section," at the conclusion of which are seven appendices, six of which are archæological.

We have not made any attempt to extract any portion of the book for our readers, because it is difficult to make a choice, and it has seemed better merely to point out in succession from the Table of Contents, a brief outline of what is in the book, rather than to cull certain portions, or discuss any of the subjects themselves, which, with our limited space, we could only do in an unsatisfactory manner. We know of few books so likely to stimulate a general taste for antiquities and history as this capital book, and we recommend any of our readers who may not as yet have perused it to do so without further delay.



LUDLOW TOWN AND NEIGHBOURHOOD, &c., by Oliver Baker. Cloth, Demy 8vo, pp. xv, 204. *Ludlow: George Woolley.* 12s. 6d.

This is essentially a very nice book. It is well written and accurate, and has several very nice illustrations. The latter are evidence of the strides which photo-zincography has made during the last few years. Many of the illustrations are almost equal to wood blocks, and reflect great credit on the "Typo-Etching Company" of London, for whom they form an admirable advertisement.

Mr. Oliver Baker's pen is a facile one, and together with his very good sketches, which are so well reproduced, the book forms an attractive volume, which is now deservedly in its second edition. It is, of course, a popular description of Ludlow, with its noble castle and stately church, rather than a book showing deep original research, or primarily intended for the student of archæology to pore over. Yet so far as we have seen, there is nothing that the more scholarly antiquary will find to grate against him while reading the book, and evidently a considerable knowledge of archæology is possessed by the writer. Of course, here and there (though very seldom) the reader comes upon a statement which will not stand the test of our modern scientific archæology, as, for instance, a remark that the inclination of the choir of Ludlow church is symbolical of the inclination of the head of our Lord on the Cross. The author gives a careful account of the misereres belonging to the stalls in the choir, and from his description of them it would seem probable that the same carvers were at work at one period at Ludlow, as those who carved the misereres in Worcester cathedral church. It seems to us that a systematic collating of the misereres in different churches might very probably result in what Mr. Ward has pretty clearly established as regards encaustic tiles, viz., that travelling guilds of workmen went from place to place to do the work required. Some of the misereres at Ludlow bear what Mr. Baker considers (and what very probably) is the carver's mark.

Besides Ludlow and its many charming bits of old street architecture, still fortunately preserved (as, for example, the celebrated

Feathers Hotel), the book also deals with the surrounding villages with their old churches and houses. There is also a good map of the district, and all we can say in conclusion is, that Mr. Oliver Baker's book has whetted our taste very greatly towards making a fresh pilgrimage to Ludlow with its many antiquarian attractions and charms. The book is nicely printed, and reflects credit on all who in any way have been connected with its production.



POPULAR COUNTY HISTORIES : A HISTORY OF NOTTINGHAMSHIRE. By Cornelius Brown. Demy 8vo, Cloth, pp. xvi, 306. *London* : Elliot Stock. 7s. 6d.

It was a difficult matter for anyone to follow Chancellor Ferguson in the series of popular county histories, and it is no discredit to Mr. Brown's work to say that it is placed at a disadvantage in consequence of this. The *History of Nottinghamshire*, although it cannot rank as high as its fellow volume on Cumberland did, is nevertheless a satisfactory book, and is well done. Both the author, Mr. Cornelius Brown, and Mr. Stock may congratulate themselves on its many excellent features. The character of the volume before us is rather that of a "present state and history" of Nottinghamshire, than a history pure and simple. In some respects this is a recommendation, but it is scarcely following the lines of its predecessors. So far as we can see, Mr. Brown is a careful and accurate writer. Two slips only have struck us, one is the mention made of bishop Hallifax, a native of Mansfield, where his name is mis-spelt with one 'l,' and he is further described as bishop of Gloucester, whereas he died bishop of St. Asaph, then one of the richer sees, to which he had been translated from Gloucester in 1789. The other mistake is in attributing some (rather feeble) lines, written at the Saracen Head Inn, Southwell, to bishop Selwyn; in this Mr. Brown has been misled by a local guide-book. The writer of the lines was, we believe, not the bishop, but his brother, William Selwyn, Hulsean Professor at Cambridge. These are not serious errors, and the fact that they alone have caught our eyes is, we think, fairly good proof of Mr. Brown's general accuracy.

The plan of the volume is to start with an account of the county town, and from it to travel outwards in different directions, and gradually to gather in a description of the other towns, villages, and historical centres as they come. Thus, besides Nottingham, we have descriptions of Newark, Worksop, Retford, Mansfield, and Southwell; as well as the more important of the villages. This part of the work is well done, and many persons who only know Nottinghamshire as a prosperous midland shire, will be surprised to notice the very varied and sustained interest which its history, and the history of its towns and villages, possess. After this, we come, in Chapter xxii. to a section which deals with the Geology of Nottinghamshire. This has been contributed by Mr. A. T. Metcalfe, F.G.S. The next chapter deals with the art treasures in the large houses, and then with the

chief ecclesiastical buildings. This arrangement, however, leads to a little needless repetition, as Southwell Minster, Newark Church, Worksop Priory, and the other more important churches have already received attention in their respective places in the earlier part of the book. Chapter xxiv. deals to a considerable extent with the folk-lore of the County, but it is headed "Legend, Tradition, and Anecdote." Of course there is a great deal about Robin Hood, perhaps a little too much. The next chapter is on "Dialect and Folk-Lore," although as a matter of fact the preceding chapter has already discussed subjects properly classed under the latter head. The last chapter (xxvi.), which is contributed by Mr. R. Allen Rolfe, A.L.S., of Kew, is on the Flora and Fauna of the County.

We conclude, as we began, by warmly commending this last addition to the series of Popular County Histories, among the others of which already issued it deserves to take a high place.



A HISTORY OF ASKRIGG. By the Rev. C. Whaley, M.A. Paper, 8vo., pp. viii, 90. *London: Skeffington & Son.* Price 1s. 6d.

The Vicar of Askrigg has succeeded in producing a very satisfactory little book on his parish and its history, without making any great show of learning, or research. The author has given a very clear account of Askrigg, and an interesting survey of its past history. The book is just what any intelligent country clergyman might produce, and we would recommend it as a pattern which might easily be followed by many who have neither the time, nor the opportunity, for anything of a more elaborate kind. It is, in fact, a thoroughly satisfactory book, and Mr. Whaley deserves to be commended for it. We gather the following among the more interesting facts brought to light in its pages. The parish or township of Askrigg actually possesses a charter of incorporation, said to have been granted by Queen Elizabeth, and it is governed under this charter by four persons called the "Four Men," who are annually elected by the inhabitants on the Thursday next before October 28th. They possess a common seal, of which a representation is given on the cover of the book.

On p. 66 we learn that a horn is still blown every night from September 27th to Shrove Tuesday, in the village of Bainbridge. The present horn is a new one, having been given in 1864; but the old horn is preserved in the museum at Bolton Castle. So far as we know, the horn blowing at Bainbridge has at the present day no other counterpart anywhere, except the well-known custom of blowing a horn at night in the Market Place of Ripon. That the custom is continued anywhere besides Ripon will be new to many of Mr. Whaley's readers. Persons who are interested in "Grandfather's clocks" will find some information respecting the Askrigg clockmakers in Mr. Whaley's pages, with useful dates. We have not, however, space to do more than repeat our commendation of the book, which has some very fair illustrations, and which is, as we said before, a very satisfactory production.

A HISTORY OF THE LORDSHIP OF KING'S CLIPSTONE. By A. Stapleton. (100 copies printed), cloth, small 8vo., pp. v, 82. Price 2s. 6d.

It is probable that a good many persons may never have even heard of Clipstone; yet, in the past the place was of no little importance, owing to its having often been the residence of the king. Mr. Stapleton has very carefully extracted from the printed records all the information which they give concerning Clipstone, and has embodied it in the present volume, which is a reprint of various articles from the *Mansfield and North Notts. Advertiser*. The book is a useful compilation, and Mr. Stapleton is to be congratulated on its production. It traces from 1086 the vicissitudes of Clipstone, through its heyday of prosperity till our own times, during which the last vestiges of the King's palace have finally disappeared.



THE LEPER IN ENGLAND, with some account of English Lazar Houses, etc. By R. C. Hope, F.S.A., paper covers, 8vo., pp. 48. *Scarborough, John Hayyard*. Price 1s.

In this pamphlet, Mr. Robert Hope has printed the substance of a useful and interesting lecture on the gruesome subject of leprosy, which he recently delivered. The author disclaims any idea of originality in the subject matter, which has been collected from different sources. A good deal of what Mr. Hope has to say will be quite new to most of his readers, and we therefore wish that in every case he had given a reference to the source from which particular statements have been derived. We notice, too, some misprints which look as if the pamphlet had not been quite as carefully revised while passing through the press as was desirable. For example, on page 18 we meet with a saint called "Eckemould," on page 23 the same saint appears as "Erkemould;" in both instances a misprint for the name of the well known canonized bishop of London, whose shrine in old Saint Paul's was an object of much devotion on the part of our unreformed forefathers. The pamphlet is full of curious and interesting matter, and at the end is supplied with an appendix, containing a useful list of English leper houses.

Speaking of leper hospitals, it may be of interest to the readers of the *Reliquary* to be informed that there is still in existence at Bergen, in Norway, a medieval leper hospital dedicated to St. Joergen, and which a few years ago had as many as a hundred lepers within its walls. It was founded in 1475, and unless it has been quite recently absorbed in the large and new Infirmary for the unfortunate Spedalske, on the road leading to the cemetery, it is probably the only medieval leper hospital in western Europe, which is still devoted to its original use as a Lazar House.

[Notices of several other books, including the *Annals of the Barber Surgeons of London*, *Old Dundee*, *Olde Leeke*, etc., are unavoidably held over.]



REPRODUCED FROM PHOTO BY THE BRITISH MUSEUM

— THE SKELTON DIAL. —

THE RELIQUARY.

APRIL, 1892.

On a portion of an Early Dial bearing runes, recently found.

BY THE EDITOR.

ONE day at the end of last year, my attention was arrested by a stone lying in the churchyard of Skelton, in Cleveland, which, although rather thickly coated with the rime of a severe hoar frost then prevailing, appeared to bear traces of an inscription in runes. On brushing off the frost it was at once manifest, not only that there was a portion of a runic inscription, but that the stone itself had been part of a fine early sundial, not dissimilar in its general features to the well-known example at Kirkdale, in Yorkshire. The portion of the Skelton stone measures about fifteen inches in height, and about twelve inches in width at the top of the fourth line, which is its broadest measurement. It looks as if it may have been broken into its present shape for building purposes. As Skelton church, like the rest of the neighbouring churches, was unfortunately rebuilt at the end of last century, it is by no means unlikely that the dial remained whole and unharmed in the old church, until that building was pulled down.

The character of the stone can be pretty well gathered from the illustration (Plate III.), but the photograph does not show very well that the surface of the upper part of the stone has been cut down to a level of about an inch below that which bears the inscription, and that, in consequence of this, the dial face was at a lower level than the inscription. That portion of the inscription which has been preserved is deeply incised, and except for a single letter, is all of it very plain to read. It is as follows :

} S. LET.
NA. GRERA
OC. HWA
A. COMA.

The indistinct letter is that which follows G in the second line ; there seem to be also traces of a letter E, before the s at the beginning of the first line, but they are only slight, and perhaps doubtful. Of the runic inscription down the left side, all that now remains are runes spelling the two words :

diebel. ok.

the *d* being not certain.

It is, of course, likely that there were two similar lines of runes on the right side as well, corresponding to those on the left which in part remain. Thus the inscription in runes has been a long one, and it is all the more lamentable that no more of it is left. The accompanying sketch is intended to give a rough general idea of the plan of the dial when whole.




It will be observed that the time division marked on the dial face has been that of twenty-four hours to the day and night, or twelve hours to the day, agreeing with our present computation. In this important respect, the Skelton dial has differed from that at Kirkdale, which adopts an earlier division of day and night into sixteen hours, or the day into eight. This indicates, no doubt, a rather later date for the Skelton dial than that of the dial at Kirkdale, which is happily fixed within definite limits by the inscription on it, according to which, it must have been made between 1063 and 1065. This intimation of a later date for the Skelton dial is borne out, as will be seen further on, by other circumstances.

The Skelton stone was, I am told, unearthed a little below the surface of the ground, in the north-east corner of the churchyard, when making a grave, shortly before I saw it. Other pieces of stone from the old church have been turned up in the same part of the churchyard, which was very probably the place to which the materials of the old building were removed during the re-erection of the church a hundred years ago, and where they were re-tooled for use in the walls of the new church. Is one too sanguine in expressing a hope, that perhaps the other half of the dial may yet be found, either built into the walls of the church, or in the part of the churchyard where the portion now found was buried?

By the kindness of the Rev. R. J. Ellis, the rector of Skelton, I was enabled to borrow the stone, and take it to Cambridge, where it

was examined by Canon G. F. Browne, Disney Professor of Archæology, Professor Skeat, and Mr. Magnusson.

I have to thank Professor Browne for the following account of the inscription :

"I make the runes decidedly 'Danish.' The  which occurs twice I take to be a 'stung rune' for 'e,' the only other example in England being the stone in the Guildhall Library, found in St. Paul's churchyard, of the time of Canute.

"And the last rune but one is very un-English. In accordance with this view is Dr. Skeat's statement, that the one clear and complete word 'COMA' is not Anglo-Saxon, as also the letters which we read as GRERA. In fuller accordance is Mr. Magnusson's statement, that both of these are decidedly 'Old Norse,' or 'Danish,' of early twelfth century perhaps. How well this suits the circumstances of Cleveland you know well enough.

"I read the runes as :

HITBIT·.

i.e., 'diebel ok,' which Mr. Magnusson says is good Danish—of latish date—for 'devil and.' He tells me that GRERA is part of the word 'to grow,' and COMA is 'to come,' or 'they come.' These words are evidently suitable for a sun dial. The words, 'devil and,' may well be a pious curse on creatures of that kind ; perhaps a proverbial saying, that when the sun is up evil spirits are down.

"I suppose this is the only 'Danish' inscription in Anglo-Saxon orthography in this island. The fact that the inscriptions do not seem to run in known formulæ makes one much wish to see the other half."

A Medieval Wonder.

BY EDWARD PEACOCK, F.S.A.

OUR forefathers of the last century, though their knowledge of nature was very inferior to what may be attained to at the present day, had discovered true methods of working, though in many cases they were but slow in making application of what they knew. Whatever discoveries may reward future enquirers, a time can never arrive when the labours of the great naturalists of the eighteenth century will be lightly estimated by those who realize the vast amount of labour and self-sacrifice that is called for in those who hope to make important additions to human knowledge.

All progress, however—such is the intellectual limitation of human nature—seems to be destined, for a time at least, to be accompanied by some disadvantage—a kind of back-water which runs counter to the main current, but is at once swept away when the stream acquires greater speed and volume.

We cannot illustrate what we have said better than by referring to the way in which the men of the times of Queen Anne and the Georges thought it becoming in them to treat the works of our medieval historians. They found in their pages many statements which they could not believe, and therefore were never weary of dwelling on the ignorance and superstition of the ages of darkness. Some editors of manuscripts even went so far as to leave out what they considered monkish fables or childish drivel. We by no means hold a brief for the men who wrote books between the fall of the old Western Empire and the days of Charles the Fifth, but we would suggest that in the works of these persons, as in those of the writers of our own time, it is never safe to reject a statement without examination. Perhaps, indeed, it is more dangerous to deal in this off-hand manner with the works of the former than the latter, for now that author-craft has become a profession, there are some persons who write solely for the sake of money-making; then, it is hard to believe that anyone, except the romancer or the poet, ever took upon himself the burden of book-writing, without being possessed by a desire for communicating knowledge.

A student of the present day who was well acquainted with medieval lore, and also with the natural sciences as they are now understood, would be well employed if he undertook to show how many old "fables" there are which modern science has proved to be true, or if not a report of the exact fact as it occurred, still a record of a real event, ill-understood, and as a consequence, seen out of proper perspective. A good illustration of this is afforded by what in our singularly inaccurate way of thinking is regarded as ancient history cut off alike from the medieval and the modern time. To Archimedes is attributed the invention of a burning-glass, by which the Roman galleys were set on fire at considerable distances, when they were engaged in the siege of Syracuse. This used to be regarded as pure fiction until Buffon, the great French zoologist, demonstrated its possibility by experiments that no one could question.* We could ourselves give several examples of errors of the same kind. For the present, a single specimen must suffice.

John Capgrave was a native of Lynn in Norfolk, born some five hundred years ago. His *Chronicle of England* was one of the earliest of the volumes issued in the magnificent series which is yet continued under the authority of the Master of the Rolls. We ourselves read it more than thirty years ago, and well remember encountering the following passage under the year 1338.

"In this same yere welowes bore roses, rede and frech; and that was in Januarie." †

The *Chronicle of Louth Park Abbey*, a Lincolnshire house of the Cistercian order—a daughter of Fountains—has recently been edited by Precentor Venables. Here we find under the same year, a statement very nearly identical.

* Quatrefages' *Rambles of a Naturalist*. Otté's Translation, I., 337 n.

† p. 207.

"Eodem anno dicuntur salices rosas protulisse, in hyeme, et verum fuit."*

Statements like the above, with our present knowledge of the laws of vegetable life, seem very strange. We imagine that many persons on reading them have wondered at the credulity of men who could gravely record such arrant rubbish. And yet these simple-minded chroniclers told the truth—probably, indeed, recorded what they had seen with their own eyes. The mistake was not one of fact, but of interpretation; a very different thing, as every man of science well realizes. It frequently happens that when the leaves drop off from willows in autumn or early winter, little purplish tufts of imperfectly formed leaves, or leaf-like growths, remain on the otherwise naked branches. Their form is strangely like that of a small rose, and the likeness is increased by their colour, which in early winter is light brown, nearly approaching to red. As time passes by the brown becomes of a darker tint, and when the sap rises with the returning spring, these "roses" drop off, making way for a new crop of healthy leaves. The resemblance to a shattered rose is in some cases so complete, that we cannot be surprised that uninstructed persons, either of the reign of King Edward III., or of Queen Victoria, should have thought that in very truth they had seen roses growing on willows. The present writer when a boy, long before he had ever heard of Capgrave, or the white monk of Louth Park, has often seen these "roses" in the willow beds near the banks of the river Trent, and speculated as to their nature and origin. John Gerarde, the great Elizabethan botanist, we may be sure, knew nothing of the true nature of these curious objects, and we may take it for granted that he had never heard of what historians had jotted down more than two hundred years before he was born; he was, however, an accurate observer, who had the habit of recording what he saw. In his *Generall Historie of Plantes*, he gives not only a description, but an engraving also, of what he called the "*Salix Rosea Anglica*" or English rose willow.† He was, however, as ignorant of the nature of these "roses" as were those who had gone before him, for he thought that this rose-producing willow was a distinct kind of tree from the other *Salices*. With the exception of the chroniclers, Gerarde was, as far as we know, the first observer who had recorded his acquaintance with these willow-roses. We have consulted the *Cruydt-Boeck* of Rembert Dodoens, 1608, the great authority on botany in the latter half of the sixteenth century for the continental world, and can find no record of these objects in his pages.

Who it was who first discovered the true nature of these abnormal growths we do not know. At present we have encountered no older authority than De Candolle. As far as we are aware, the first person who correctly described them in English was the author of *Insect Architecture*, a work published in 1830 by Charles Knight for the Society for the Diffusion of Useful Knowledge. We cannot make

* p. 36. † Ed. 1636, p. 1390.

clear the true nature of the willow-rose in better words than those used by the last named writer. He has been discoursing on the leafy gall on the Dyer's Broom, produced by the *Cynips genistæ* and then proceeds thus:—

“A similar but still more beautiful production is found upon one of the commonest of our indigenous willows (*Salix purpurea*), which takes the name of the *rose willow*, more probably from the circumstance than from the red colour of its twigs. . . . The production in question, however, is nothing more than the effect produced by a species of gall-fly (*Cynips salicis*) depositing its eggs in the terminal shoot of a twig, and like the bedeguar and the oak artichoke, causing leaves to spring out, of a shape totally different from the other leaves of the tree, and arranged very much like the petals of a rose.”*

On the 6th of March, 1865, specimens of these galls were exhibited at a meeting of the Entomological Society. They had been gathered near Cambridge, and are described as “a premature terminal development of leaves in whorls so as to resemble a flower head.”† In the June of the same year, Mr. Wilson Armistead of Leeds published a circular making enquiries as to the galls found on the oak, willow, and other trees and plants. He was then engaged on a work of an elaborate character relating to these objects. We have not, however, heard that it has ever been published.

There is a story told of S. Coenginus, an Irish Saint, having caused a willow to bear apples.‡ Some galls are globular, and have a rosy tint like the apple. We have never heard of galls of this kind having been found on any species of *Salix*, but they have been little studied until quite modern times. It would not surprise us if pomiform galls were some day found on the willow.

A further study of some Archaic Place Names.

BY THE REV. J. C. ATKINSON, D.C.L.

WHERE AND WHAT WAS CAMISEDALE?

THE obscurity involving the enquiries so propounded will be sufficiently indicated by quoting what follows, which is found at page 137 of Kirkby's *Inquest*, appended by the editor to the mention of a vill or territorial area named “Kemesdayll juxta Greneowe”: “This is the Camisedale of Domesday. Mr. Ord (*Hist. Cleveland*, 244) supposes this place to be identical with Commondale, a township in the parish of Guisborough, which, according to Graves (p. 435), should more properly ‘be written Colmondale,’ having been ‘so called from the venerable Colman, bishop of Lindisfarne,

* p. 380.

† *Athenæum*, March 11th, 1865, p. 352.

‡ Beyerlinck *Theatrum Vita Humana*, 1678, I. 921 a.

who had formerly a hermitage or place of residence here.' The Canons of Guisborough had lands in Colmondale (*Mon. Angl.* vi., 275), which would be included in the original donation of the founder, Robert de Brus. Commondale, however, can scarcely be considered as 'juxta Greneowe,' from which it is distant more than six miles. In the Recapitulatio of the Domesday Survey, Camisedale is placed between Engelbi and Brocton. Ingleby Greenhow is only two miles from Broughton."

Pausing for a moment to remark upon the splendidly illustrative sequence of guesses and assumptions in the above notice of Commondale by Graves: first, the guess from the form Colmandale, not that it is due only to the personal name Colman, but that the person in question was none other than Bishop Colman; second, that thence it becomes apparent that the said bishop had "an hermitage or place of residence there"; and third, though not mentioned in Mr. Skaife's note, "that he sometimes resorted thither on his journeys to the Abbey of Whitby," there being no particle of evidence to support either of them; let us proceed to notice that the writer last named is undoubtedly right in discrediting the gratuitous guess that Camisedale and Commondale admit of even quasi-identification, or indeed of collation. For it is not only the question of proximity (or rather distance, in point of fact) that has to be considered, but also the claims which the early medieval Colstandale, Golstandale, Golthstandale, has upon our notice in connection with at least a part of Commondale. And, besides, there is the important fact that the Camisedale of 1087 is reproduced two centuries later in the form Kemesdayll.

Disposing thus of the fallacy as to this whereabouts of Camisedale, let us proceed to notice what actual amount of real information touching the place so-called is available. And, in the first instance, let it be noticed that in the *Domesday Recapitulatio*, next after Stokesley, Englebi (*i.e.*, Ingleby Greenhow) is mentioned, where seven carucates are specified as in the Terra Regis or King's land. Then follows Camisedale, in which five carucates more were the King's, besides three others in the fee of the Earl of Mortain, and one single one held by Hugh FitzBaldric. Thus, there were in all nine carucates in the place called Camisedale; an extent which will be seen, on comparison with the contents of the neighbouring *maneria*, to have been a very considerable one indeed. In Stokesley there were but six, in one of the Broughtons eight, in the other five, in Seamer eleven, in Busby nine, and so on.

Turning now for whatever illustration can be obtained of the statements just adduced, to the formal entries in the preceding parts of the Domesday Record, we find on f. vi., amidst the notices of the TERRA REGIS, this: "M. In Camisedale Ulchel v car. ad geld. Terra ad ii carucas. xs." This tallies with the *Recapitulatio* notice. But on proceeding to examine the account given of the Earl of Mortain's Fee, no reference whatever to Camisedale is met with. Adjoining and adjacent places, such as Broughton, Rudby, Hutton, Skutterskelf, Whorlton, are named; but no Camisedale.

On f. lx., however, we have a certain blurred entry naming Camisedale, and on the following folio what I have dealt with elsewhere (*Moorland Parish*, p. 434) as the "amended entry," or this: "M. In Camisedale habuit Orm i car. terræ ad geldum. Terra est ad dim. carucam. Hugo (FitzBaldric) habet ibi i villanum cum i caruca." And this, as we see, corresponds with the *Recapitulatio* entry.

I think it is not gratuitous here to re-advert to the fact that there is no mention of Camisedale in the Earl of Mortain's Fee; and also to draw attention to the further fact that, as yet, we have had no mention made of Greenhow. That name does not appear in Domesday at all, nor does any other that could be mistaken for it.

Next I will give a list of the places in the vicinage of Ingleby (Greenhow) actually mentioned as constituting part of the Mortain Fee, merely premising that I take them as they come in the Record, and without any re-arrangement:—Semer, Tanton, Hilton, Middleton, Foston, Carlton, Hutton (Rudby), Rudby, Skutterskelf, Blatun (lost), Whorlton, Goulton (lost), Crathorne, and Great Broughton. With this collate the following list from the *Inquest* (p. 130): Warleton, Semor, Braithwaith, Eston, Greneowe, Hilton, Midelton, Rudby, Hoton, Pothou cum Goweton, Carlton, Runghon, Scutterskelfe, Thoraldby, Neweby, Tranehollme, et Pothoue." The identity of the great majority of the places named in the two lists strikes us at once, and the impression is not lessened on finding that more than one of the places present in the latter list, and apparently absent from the former, are not absent in fact, but only mentioned in another part of the Fee: Eston and Thoraldby, for instance.

It is not then only an inference that the greater, indeed the far greater, portion of the Mortain Fee lying in the Ingleby Greenhow part of the country had passed into the ownership of the Meinill family—it is an absolute certainty that it had done so.

It will be further noticed that while Greneowe is conspicuous by its absence in the Domesday list, it is nevertheless present in the *Inquest* list, and as forming a constituent part of the Meinell Fee. Camisedale, however, is unmentioned and unREFERRED to equally and alike in both lists.

But still it is distinctly mentioned in the latter part of the *Inquest*, under the heading "Si quid domino Regi de suo jure fuerit substractum," etc. For the record goes on to state that an annual payment or due arising out of three carucates of land in "Kemesdayll juxta Greneowe" had been withheld from the king by the act of Robert de Mennell, grandfather to Nicholas de Mennell (the regnant baron), and for so long a period as from the time of King John. And thus, as the said Robert de Mennell died in 1206, it is clear that the name Camisedale, current in the beginning of the thirteenth century, had not become an obsolete or unidentifiable entity, either as to name or locality, at the date of the *Inquest*, or c. 1285.

But we note also that though it is not then delimited so as to be identifiable by us without any difficulty, it is yet (in a certain sense, at least) localised: for its description is "juxta Greneowe." Now we have two or three other, and perfectly like, rather than simply

analogous, instances of the use and application of the preposition *juxta* in the same district, and, severally, within short distances of one another. First we have Engilby *juxta* Grenehowe on pages 124 and 133 of the *Inquest* itself; then there is Engelby *juxta* Erneclif or Arnecliff; and, as a third instance, Hutton *juxta* Rudby. In the second of these two instances, the medieval vill of Ingleby was distant from the vill of Arncliffe by about a quarter of a mile, and twice that perhaps from the conspicuous object from which the place took its name. There towers the Erne's cliff still. In the other or third instance, the river Leven parts the townships named, and while the vill of Hutton crowned and crowns the high ground—"the howe"—on the south bank of the stream, the vill of Rudby was, and is, in like position as to the northern bank; besides which, the actual and veritable normal *by* itself stood close to the site of the church and almost within gunshot of the river. Surely then, when we meet with the two names "Engilby *juxta* Grenehowe" and "Kemesdayll *juxta* Grenehowe," we are justified in assuming (at least in inferring), first, that Camisedale has a like *juxta*-position to Greenhow that Ingleby has, that the other Ingleby has to Arncliffe, or that Hutton has to Rudby; and second that the Greenhow named must have been conspicuous if an object, well known if a "vill" (like the *by* with its noticeable Rood near), to give it alike its name and its repute.

And this equally necessitates and emphasizes the enquiry: "What and where was Grenehowe?" The enquiry looks simple enough: but indeed it is not only much less simple than it looks, but it is much more complicated than is *a priori* to be anticipated. It is easy to say "There is the present recognised and perfectly defined district—I refrain from using the term township, for I am not aware of the existence of any evidence serving to the establishment of the fact that it in ancient times was a township, in the true or full sense, of the parish it belongs to. It is (I repeat) easy to say, "There is the recognised district of Greenhow to answer the question"; but in point of fact it does not answer it except in the vaguest, loosest way possible. The place is, as already noted, not named in Domesday either as *berewic*, *manerium*, or in *soke* to another; and that is a fact almost if not quite sufficient to show that in 1067-8 no vill of Greenhow, areal or territorial, and surely no inhabited group of dwellings, or hamlet, existed. In the *Inquest* enumeration of the ninety-seven *villae*—a term that can only have an areal or territorial signification there, and in such allocation—in the Langbargh Wapentake, Engilby *juxta* Greneowe is named, but Greneowe itself is only named as a place, or, more likely, an object, by its near vicinity to which Ingleby was to be distinguished. Kemesdayll also had the same characteristic; but all the rest is vague.

The earliest mention of the place with which I am acquainted dates just about a century before the notice in the *Inquest*. It is in a charter by Stephen de Mainil, granted (as I think) about 1180 to 1185, which I have printed in the *Rievaulx Charters* (p. 118), the "territorium de Grenehou" being named in it. The grant concedes to the Abbey of Rievaulx a well defined portion of woodland

ground (*boscum*); and by specifying the "territory" enables us to remark that by this time Grenehou had an areal value as well as a name and local habitation. Unluckily, copies of other deeds of grant made, as we know, and at no distant date, within this areal habitation, are not forthcoming, and we are obliged to content ourselves with the general statement that such grants were made, and that one of them is of some importance as bearing upon our enquiry. They are derived from a Confirmation (by King Edward III.) of all previous grants and concessions made to the Convent of Rievaulx. The two first are simply confirmations of the grant by Stephen de Mainil already noticed. Then comes mention of a grant of two acres in Grenehou made by Walter FitzRanulf de Grenehou; then a further grant by the same benefactor, in the course of which the term "villa" is applied to Grenehou; and lastly the grant of a carucate of land by Adam Barn de Broughton, also in Grenehou. The date of the latest of these grants would probably fall quite within the earlier part of the thirteenth century, or some fifty to seventy years before the taking of Kirkby's *Inquest*.

Grenehou is thus described alike as "villa" and "territorium" by somewhere about the first or second decade in the thirteenth century. But still, except that we know precisely the position of de Mainil's grant, we have nothing to give us any authentic information as to what we most want to know. It is quite evident, however, that as late as 1285 there is a recognisable, if not a clear, distinction between Kemesdale and Grenehowe, over and above what is implied by the use of the word *juxta* in the local description of Kemesdayll: for, whereas on page 137 de Mainil is described as withholding from the King a specified sum formerly payable out of three carucates in the place just named, on page 130 he is mentioned as only making the required payments to the King's Bailiff on account of Greneowe. It is clear then that we cannot, up to the date given, attempt to identify Camisedale with Greenhow, at least without great reserve and modification. The vicinity of the two "territories" is established, but so also is an important distinction between them.*

At this point it may be well to illustrate as well as emphasize the remark just now made, that we know the precise position of de Mainil's grant to Rievaulx. It is described in the charter conveying it as limited on one side by the "gate," *i.e.*, road or way, called Haggesgate, and shut in on the other sides by the boundaries of the townships of Bilsdale and Broughton. These boundaries of course remain to this day; and there is no doubt that the same may be said of the *via* or road called Haggesgate. For, on the Six-inch Ordnance map, No. 43, there is marked the name Hagg's Gate; and although the said name is applied by the Ordnance nomenclator to the actual wooden gate which is placed across the roadway at the point indicated, to bar unrestrained entry from the Bilsdale Common

* It may be open to surmise, subject to future examination, that the three carucates in Kemesdayll on which de Mainil declines to pay the King's dues, are the same three carucates said to be in Mortain's Fee in the *Recapitulatio*, but which do not appear as Members of that Fee in the body of the *Domesday Book*.

to the Grenehow wood or "hagg"—a mis-application which is even accentuated by the local corruption of Hagg's Gate into Hagg's Yat—still, the absolute coincidence at this precise point of the modern name of Hags Gate with the 1180-85 Haggessgate, wherein, as must be again and especially noticed, "gate" is neither more nor less than "road" or "way," leaves no possible doubt that the road now crossed by Hags Yat is the actual Haggessgate which defined de Mainil's grant on its north-eastern side. And this absolutely localises what was then the actual "territorium of Grenehou," so far, that is, as its southernmost extent is concerned.

But it is clear that it does not localise, or rather define the limits of Greenhow in any way, or to any other extent. We only know for certain that Grenehou in 1180-85 embraced the southern part of what is now understood to be the township of Greenhow.

This may appear to involve but a very small, almost infinitesimal amount of local knowledge or information. Still, it may prove of value in the sequel. For one thing, moreover, it may not be without suggestiveness when the attempt, not so much to localize, much less identify, the true Greenhow itself, but to suggest what the term Greneowe or Grenehowe actually involves, comes to be made.

It is no doubt safe to assume that the suffix in the said name indicates some natural or quasi-natural feature. It is more than equally safe to assume that the said feature was a notable, or (as I have phrased it before) conspicuous feature. Otherwise, indeed, we could hardly account for the existence of the full name at all.

Naturally the first inference would be that the final element or suffix must resolve itself into the usual term for a hill, or hillock, of marked conical shape and not insignificant dimensions, like Parker's (or Parks') Howe near Crunkley Gill, The Howe near Castleton, the Howe Hill near Seamer, and so forth. And here there is some appreciable difficulty originating in the absence alike of any very notable or strongly marked "howe" or natural conical hill, or even of any possibly once noteworthy or conspicuous grave-mound, or indeed of any local reminiscence of the name having been, or being still so applied. At Parker's Howe the distinct ascent is from 500 to 625 feet with a considerable basal area, and at the Howe near Castleton, the ascent on the north side is from 450 to 632 feet, and on all the other sides very marked, the basal area having a medium diameter of hardly less than a quarter of a mile. As contrasted with these instances the How Hill in Greenhow rises from a medium height of 500 feet only to a little over 525 feet, and seems to have little enough to mark it otherwise.

Not that there is no remarkable feature in or near the present township of Greenhow. There is one, and of such a nature, that I do not think any parallel to it whatever exists in Cleveland. What I refer to is named, on the Ordnance sheet already quoted, Greenhow Bank. If one casts a slightly thoughtful eye over the contours there, and again a little more to the south, or in Botton (erroneously printed Burton) Head, and again on the west, along Jackson's Bank and above what is called Midnight Wood, the merest glance at the

closeness of the contour lines is more than sufficient to betoken to one accustomed to scan the nature of a country from such graphic or illustrative delineation as a good map affords, what the features here referred to really are. At and near the place first named the lineal space of an inch covers contour-lines enough to indicate a rise of between 200 and 300 feet; and a total rise of from 800 to 1,200 feet above the sea is indicated for many hundred yards together as occurring within a very cramped linear extent. And that is the character of the upper part of the whole of the sharp, almost angular, curve of lofty moor-bank enclosing what is so aptly called Greenhow Botton on the east, south, and west. I call it "lofty," for at Botton Head the elevation reached is 1,480 feet, and the upper line of the brae itself as seen from below is but little under 1,300.

If we seek to express such a series of contours, or in one word such a feature, by a single word, undoubtedly largely in use nine or ten centuries ago within the district, and as expressive of such characteristics, that word would be *haugh*; and I have speculated for years as to the possibility of some day coming upon evidence that the original form of Grenehowe was Grenhalc, Grenhalg, Grenhalch, or Grenhalgh. But I have found no evidence of the kind—at least, nothing that I choose to recognize as "evidence." The nearest approximation to it in an ancient writing has been Grenhov (where the presumption was that *v* was used for *u*), in another case Grenhau, and some (I fear) valueless instances in the Ingleby Greenhow Register, of Greenhaugh.

Leaving the speculation touching the original form and derivation of the place-name Greneowe or Grenehowe (the Greenhow of to-day) in this unsatisfactory position, it remains for us to note especially that at the Domesday date, the *maneria*,* *villae*, or townships of

* The words manor, vill, township, are so loosely used by unthinking and (possibly, many of them) incompetent writers, that one who wishes to be precise is forced to adopt a somewhat paraphrastic mode of expression in order to obviate misconception. Sir Frederick Pollock, in an able article in *Macmillan's Magazine* (April, 1890), remarks that "widely different opinions have been put forth as to what was the earliest European form of the village community, township, or whatever it ought to be called, adding in a note, "There is no real authority for the word *mark* with this meaning. *Township* is clearly indicated by what English authority there is." The territorial area occupied by the village community conveys a sufficiently clear idea, and is better Englished in one word by "township," than perhaps by any other. And this seems to be the meaning intended by the term *villa* in Kirkby's phrase "iiii^x et xvii villae sunt in wapentagio de Langberche." But when, as is but too often the case, local or other writers use the word "vill" in one paragraph with this sense, and in the next as equivalent to the modern English word "village," the confusion in their own minds is transfused into the minds of their unfortunate readers who do not happen to know better. In the same way, what the same writer (Pollock), at the same place, styles "the complex social structure known as the Manor" involves an idea entirely different from that conveyed by *manerium* as mostly used in Domesday, and more widely divergent still from that involved when *manerium* is used to imply merely a predial domicile, or even (it may be) little more than what we mean by "a residence"—an abiding place, or "mansion," in the sense of the word in the sentence "In my Father's house are many mansions"—even if it be but a temporary abiding place. And yet the word "manor" is continually quoted and used as having only one meaning, and that meaning not very clearly

Ingleby and of Battersby were extant and actual; that nothing of the same sort can be said about Greenhow; that *maneria* or "townships" in a place called Camisedale, of geldable area equal to those of Ingleby and Battersby united, were also extant and actual; that about 125 years later only one of the said Camisedale *maneria*, of three carucates only in extent, remained to be specified, and had continued to be specifiable down to the date mentioned; and that, at the said date, both Ingleby and Kemesdale are described as indentifiable by reason of their vicinity to Greenhow. Noting these circumstances attentively, and bearing in mind that this is the last we hear of Camisedale or Kemesdayll, while we not so much begin to hear, as continue to hear, of Greenhow, the inference seems to me not only natural or even inevitable, but overwhelmingly convincing, that the name Greenhow may effectively be described as an interloping usurper, claiming and arrogating to itself by a series of successive encroachments the right of distinguishing the lands, the territorial area, that had been previously called by the name Camisedale, or the later Kemesdale.

And here I would advert to the fact that in his introduction to the Ingleby Greenhow Registers, Mr. Hawell remarks at page v, that Greenhow is not mentioned in Domesday, "but may be represented by Camisedale." As is seen by what I have written above, I am disposed to go a great deal further than that, and indeed to assert my view that Camisedale *must* be represented by Greenhow, and upon the grounds of historical consideration advanced above. But it is possible to add to the cogency of this conclusion by the further consideration that it seems to be not simply difficult, but altogether impossible, to find a site for it anywhere else. All the rest of the map of the district, as it was in those ancient days, is as satisfactorily as sufficiently filled up. Our general conclusions, then, may be tabulated and set forth somewhat in the following manner: We look upon the name Greenhow as originally the name of an object rather than that of a place. After a space, we see the name of the object beginning to be applied with an areal or territorial sense, and that the area or territory implied is identifiable with that part of what is now Greenhow which then comprised the district granted to Rievaulx, together with lands, already more or less cleared, lying to the north of the said district. One part, however, up to 1285 retains the name Kemesdayll-juxta Greneowe, and the much more than merely probable synonymousness of the names Camise and Botton—the former being doubtless an original *camas* or *camus*—most likely indicates the exact portion of the district last absorbed by the name now universally applied to the whole district in question.

defined in the writer or speaker's mind. It is unnecessary even to state that there was no manor of the "complex social structure" order at Greenhow; and probably no other *manerium*, save that of the simple residence kind (which I know there was, belonging to de Meinill, in the early part of the fourteenth century); and in using the expression "township of Greenhow"—avoiding that of "manor of Greenhow"—I confine myself to the "territorial area" sense of the word. I have no evidence that it ever was a township in any other sense.

Notes on the smaller Cathedral Churches of Ireland.

IV.

THE PROVINCE OF CONNAUGHT.

CONNAUGHT corresponds in extent with the ancient ecclesiastical province, subject to the archiepiscopal see of Tuam. It contains six cathedral churches; two of them, Clonfert and Kilmacduagh, are ancient; two others, Tuam and Killala, have features of interest; and two, Achonry and Elphin, have not much to say for themselves. Sir James Ware and Dr. Cotton both lament the very meagre materials which exist towards forming a history of the sees and cathedrals of Connaught. It is fortunate, therefore, that two at least of the buildings themselves are really very ancient, and that two others are not wholly modern; while even in the case of Achonry, the east wall of the ancient cathedral is still standing. Thus Connaught possesses a better record, so far as stone and mortar are concerned, than Ulster, notwithstanding the loss of documentary evidences of the history of the sees and capitular bodies within its limits.*

ACHONRY.

The Cathedral Church of St. Crumnathy.

Achonry is a village in Mayo, about seventeen miles from the town of Sligo, and six miles from Ballymote railway station, on the line between Sligo and Carrick-on-Shannon. Although now nothing more than an obscure village, Achonry was formerly a place of some importance, and was early chosen as the seat of a bishopric. In Sir James Ware's *History*, edited by Harris, which has been so often quoted in the course of these notes, we read as follows: †

"St. *Finian*, Bishop of *Clonard*, founded the Church of *Achad*, commonly called *Achonry*, and *Achad-Conair*, and anciently *Achad Chaoín*, about the year 530; and the Scite, on which it was built, was granted by a Dynast or Petty-Prince of the Territory of *Luigny*. St. *Finian*, having built this Church, immediately gave it to his Disciple *Nathy*, called in *Irish Dathi*, i.e., *David*, who went by two Names: For he was commonly called *Comrah* or *Cruimthir*, and was a Man of great Sanctity." The two names, joined together, have been preserved in the form Crumnathy, under which invocation the cathedral church is still dedicated. The records of the see are very

* The illustrations of Achonry, Elphin, and Killala cathedrals are from excellent photographs specially taken for these notes by Messrs. Nelson Brothers, of Castle Street, Sligo. The writer, who was unable to visit those cathedrals himself, desires to acknowledge his obligations to Messrs. Nelson for valuable and appreciative information concerning them, without which, the description he could have given of those churches would necessarily have been but very imperfect.

† p. 658.

slight and imperfect, and no other name of a bishop of Achonry has come down to us, after that of St. Nathy or Crumnathy, until the middle of the twelfth century. The diocese is, moreover, limited in extent, and contains only twenty-five parishes. Since the year 1623 it has been held jointly (in the Protestant arrangement) with Killala; and by virtue of the Church Temporalities Act, both these sees were

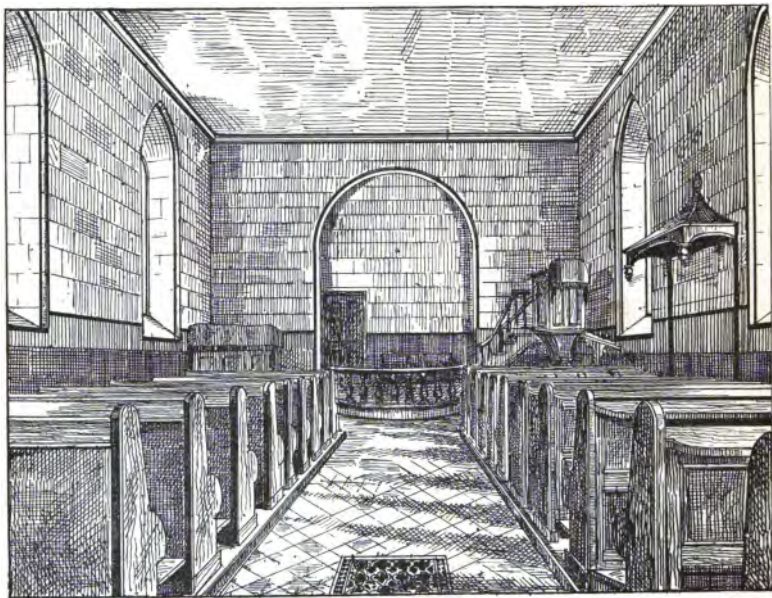


ACHONRY CATHEDRAL, FROM THE NORTH-WEST.

formally united and joined to that of Tuam. In the Roman Catholic arrangement all three sees are still held separately.

The present cathedral church of Achonry is a poor, modern building, erected in 1823, at a cost of about £1,500. It consists of a plain rectangular conventicle, with a fairly well proportioned tower

and spire at the west end, and with a vestry, built like a diminutive chancel, at the east end. Internally the cathedral is an oblong room, fitted up as a cathedral choir. At the west end there is a small gallery, with an organ, and under the gallery were six canopied stalls for the clergy, but the seats of the stalls have been removed, and the canopies alone remain. Midway, on the south side, was the bishop's throne, the canopy of which still remains. At the east end, on the north side, is a reading desk facing west, and on the south is the pulpit; between them, in a shallow recess, stands the altar, which, however, is placed rather to one side, in order to give access to a square headed doorway leading into the vestry. Such is the conception formed of what was fitting for a cathedral church in Ireland



ACHONRY CATHEDRAL, INTERIOR LOOKING EAST.

seventy years ago. It is, in fact, a complete burlesque of a cathedral church, and it is impossible to think of it beside the glories of Lincoln, or York, or Canterbury, without a smile. In the case of Achonry, the conception of a cathedral church has fallen to the lowest level it could possibly reach. The only wonder (as it is too the only point of interest) is that in such a building any recollection of its cathedral dignity should be found at all, and it is really curious to meet with the traditional arrangement of the stalls and throne.

About thirty feet to the east of the present vestry, the wall of the ancient cathedral is still standing. There is not much to indicate

its exact date, as the tracery and moldings of the east window (the only architectural feature it possessed) are lost. It is, however, a mediæval wall, and was probably erected during the fifteenth century.

In 1868 the chapter of Achonry was returned as consisting of six members: dean, precentor, archdeacon, and three prebendaries. They all made return that they had no duties to perform in connection with the cathedral church. Dr. Cotton observes that the constitution of the chapter has varied from time to time; and he cites from regal visitation books of 1615 and 1633 a list of several other prebends belonging to Achonry cathedral.*

The empty canopies of stalls are unassigned, and on the occasion of the bishop's visitation, the members of the chapter sit around the bishop's throne, or what remains of it, viz., its canopy.

ANNAGHDOWN (OTHERWISE ENACHDUNE).

Annaghdown is about eight miles from Galway, and is situated on the banks of Lough Corrib. It was early the seat of a bishopric, and during the middle ages a considerable number of bishops of Annaghdown (or Enachdune) officiated as suffragans in English dioceses. In fact, only a very few of the bishops of Annaghdown appear to have been actual diocesan bishops. Dr. Cotton gives a list of about five and twenty bishops of this see from the seventh century to 1551, when John Moore, who is called "suffragan bishop of Enachdune," is named in a royal mandate as one of the consecrators of the bishop-elect of Waterford. The bishopric of Annaghdown, would seem to have been one of those smaller and ill-defined Irish sees, the incumbents of which are more generally found to have acted as assistant bishops in English dioceses, than to have been real incumbents of their nominal sees. At times the see of Annaghdown appears to have been held with that of Tuam, and Dr. Cotton appears to think, with that of Clonfert also. Eventually it became absorbed in Tuam, although in the patents granted to successive archbishops of Tuam the "annexed diocese of Enachdune" is mentioned down to, at least, the end of last century. There was also a dean and chapter, together with an archdeacon and vicars choral, which is somewhat remarkable, considering the otherwise unsettled existence of this see as a distinct diocese.

There are still some ecclesiastical ruins, of more or less interest, at Annaghdown; and in the late Lord Dunraven's work a plate is given of a remarkable window in one of the ruined churches.

For further information concerning this bishopric the reader may be referred to Dr. Cotton's work.†

* *Fasti Eccl. Hib.*, vol. iv., 114.

† *Fasti Eccl. Hib.*, vol. iv.—"Enachdune."

CLONFERT.*

The Cathedral Church of St. Brandon.

Clonfert is situated in county Galway, about three Irish miles from Banagher, and quite off the highway of travel. It is most easily reached from Banagher or Athlone. "Clonfert proper, though it continued till the passing of the Church Temporalities Act, to be in the strictest sense the seat of a [separate] bishopric, is the most thorough satire upon the idea of a city. Its site is a swell or very gentle rising ground on the edge of a great expanse of dreary bog; and, being shaded on other sides by some wood, it may properly enough be called what the name Clonfert is believed to mean—'a place of retirement.' But as 'a city,' it comprises simply two or three scattered private houses, the palace, the cathedral, and the ruins of an old church; and, as if ashamed of its absurd pretensions to an urban name, it stands a little way aside from the public road, and may very easily escape the notice of the uninformed passing traveller. Its two or three private houses are mere cabins; its palace is an ordinary looking country mansion, erected in 1640 by Bishop Dawson, and situated in the midst of a rather shabby demesne."†

The bishopric of Clonfert was founded in the year 558 by St. Brendan, but the list of the earlier bishops of the see is very imperfect. In 1601, Roland Lynch, bishop of Kilmacduagh, obtained the see of Clonfert *in commendam*, and since that time they have been held together. By the Church Temporalities Act this union of the two sees was confirmed, and they were added to the united bishoprics of Killaloe and Kilfenora, in the province of Munster, and suffragan sees to the archbishopric of Cashel, and later (on the suppression of that archbishopric) suffragan to Dublin; Clonfert and Kilmacduagh being, of course, both suffragan to the archbishopric of Tuam, and then to that of Armagh. Thus, at first, the union effected by the Church Temporalities Act produced this anomaly, that the bishop

* We are indebted to the Very Rev. C. H. Gould-Butson, M.A., dean of Kilmacduagh, and the Rev. Robert McLarney, B.A., rector of Clonfert, for information. The latter writes: "The cathedral church is now used as the parish church of Clonfert. There is, as in the great majority of county churches in the west of Ireland, only a comparatively small congregation. The incumbent has endeavoured to carry out many improvements. In 1884, the interior was renovated, the walls being thoroughly cleansed, and the pews newly painted. A new communion table and a new communion cloth were procured. A choir was formed, and a few young people were trained to sing the church music. The organ is a comparatively new one. There is no vestry, or robing room. The ancient sacristy, roofed with Danish wattles, is quite unfit for use. I hope to obtain help towards having this sacristy repaired, and I also hope to get some help towards a Chancel Improvement Fund, both of which objects are very necessary." Mr. McLarney adds: "It may be mentioned that in a State Paper in the reign of Queen Elizabeth, when it was proposed to establish a university in Ireland, before Dublin was decided upon as a suitable place, Clonfert was proposed for the site of the university; being situated in the centre of Ireland, it was considered as a most suitable and convenient place for Irish students, but this proposition was rejected, and Dublin obtained the Charter."

† *Gazetteer of Ireland*, p. 442.

of these four united sees of Killaloe, Kilfenora, Clonfert, and Kilmacduagh, owed allegiance to two different metropolitans, his four sees being in two provinces. To remedy this state of things it was provided by a later Act* "that the diocese of Clonfert and the diocese of Kilmacduagh shall be within the province of Dublin." In the Roman Catholic arrangement Clonfert remains a separate bishopric, and Kilmacduagh is united to a modern bishopric of Galway. This latter bishopric may be taken to represent the ancient see of Annaghdown.

Clonfert, owing to its secluded position, is little known, and the far-famed interest which is attached to the ruins at Clonmacnoise,



CLONFERT CATHEDRAL, FROM THE SOUTH-WEST.

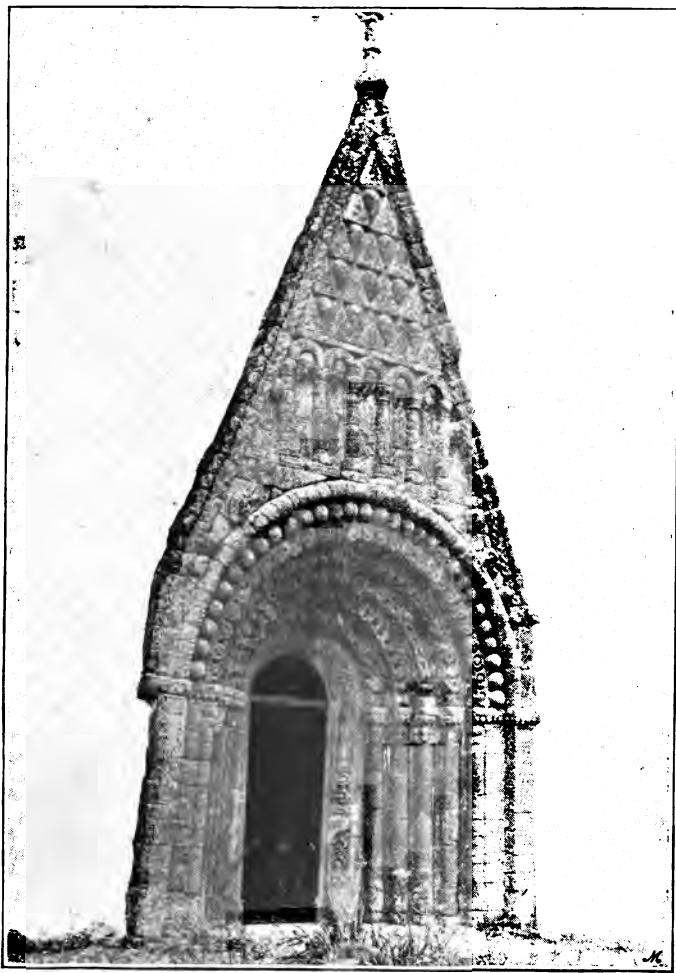
not very distant, has drawn off attention from the cathedral of Clonfert, which possesses some very beautiful and remarkable features, although, as a whole, it is not a structure of much size or beauty. Still, few architectural remains in Ireland can vie with its wonderful western portal, while the east window of the choir is also a feature of high antiquity, no little beauty, and of much interest. Mr. Brash has dealt so fully with Clonfert cathedral, in his well known work on the *Ecclesiastical Architecture of Ireland*, that it may be as well to quote some portions of what he has said on the subject. Mr. Brash thus describes it: "The cathedral of Clonfert, like

* 27 and 28 Vic., cap. 54, sec. ii.

others of its class in Ireland, is of very moderate dimensions and of simple arrangements. It consisted of a nave with a western tower in the centre, a chancel, and transepts branching nearly at the centre of the nave, with a sacristy at the north side of the chancel." Speaking of the western portal, by which the nave is entered, he says that: "It forms a slightly projecting porch with a high pitch gable, and, considering its age, is in a fine state of preservation. Its original dimensions were 5 ft. 3 in. wide, clear of inside jambs at bottom, and 4 ft. 8 in. clear of ditto at springing of arch, its height being 7 ft. to top of capitals; width from out to out of external piers 13 ft. 4 in. at base." Mr. Brash further describes the architectural features of the portal as follows: "The door-head has six orders of arches, resting upon a similar number of jamb-shafts and piers at each side. Three of these shafts are circular, and two semi-octagonal, these, with the external and internal rectangular piers, have richly sculptured capitals, having square abaci with dogs' heads in the hollow under, the bells showing grotesque heads—human and animal—with a variety of interlaced work. The entire surfaces of the piers and jamb-shafts are covered with an amazing variety of ornament, showing a marvellous fertility of invention. . . . The gable is of very acute pitch. The barge course is carved on the edge into a double rope-moulding, springing from animal figures (nearly defaced), and terminating at the apex in a finial composed of three human heads. . . . The upper space is divided into triangular panels by diagonal lines of flat mouldings. These panels are alternately filled with human heads and foliage in very bold relief." Mr. Brash gives the dimensions of the cathedral thus: length of nave 54 ft., width 27 ft. 6 in., clear of the walls. The north transept is gone, but the walls of that on the south side remain, showing that that portion of the building measured 22 ft. by 22 ft., clear of the walls, which are 2 ft. 6 in. thick. The chancel is, according to Mr. Brash, 27 ft. 6 in. in length, and 22 ft. in width. He says: "It is evidently the oldest part of this church, and is remarkable for its beautiful east window. This interesting feature is a couplet of semi-circular opes, measuring 8 ft. high from sill to soffit, and but 12½ in. wide externally, while internally, owing to the great splay of the jambs, they are 7 ft. 6 in. wide. . . . The design of this window is exceedingly chaste and beautiful, the mouldings simple and effective, and the workmanship superior to anything I have seen either of ancient or modern times." Mr. Brash assigns the window to the tenth or early part of the eleventh century, and the western portal to the twelfth century. He has also given a measured drawing of the window, which he further compares to that of the Temple Righ, at Clonmacnoise.

The nave is fitted up for service much after the manner of a cathedral choir. There are five unassigned stalls on either side at the west end, and on the north side, eastwards of the stalls, is the throne. On the same side, outside the chancel arch, is the reading desk, facing south. Opposite to it is the pulpit. The altar is in the chancel, under the east window.

In 1868 the chapter of Clonfert was returned as consisting of eleven members : dean, archdeacon, eight prebendaries, and a sacrist. Dr. Cotton places the sacrist before the prebendaries, and states that the



CLONFERT CATHEDRAL, THE WEST DOORWAY.*

office at Clonfert seems to have corresponded to that of treasurer in the other chapters. He also notes that there was, according to the return made to a regal visitation (apparently of the year 1615), a precentor also.

* From a photograph kindly sent by Dr. George Norman, Bath.

ELPHIN.

[*St. Mary.*]

Elphin is a village in county Roscommon, well and pleasantly situated on high ground in the midst of a fertile country. It is some distance from a railway station, and is most conveniently reached from the town of Carrick-on-Shannon.

The bishopric of Elphin is of high antiquity, and owes its foundation to St. Patrick, in the middle of the fifth century; but very little is known of its subsequent history until after the arrival of the English in Ireland, except that several smaller sees were absorbed in it. The diocese by this means became of wide extent, and eventually, as time went on, of considerable wealth also. The first bishop, whose name was Asicus, is said to have been an admirable worker in precious metals; and in his capacity of a goldsmith, greatly adorned his cathedral church with articles of his handicraft. He is also said to have worked in brass, and to have made some altars for St. Patrick, as well as book shrines, and quadrangular chalices.

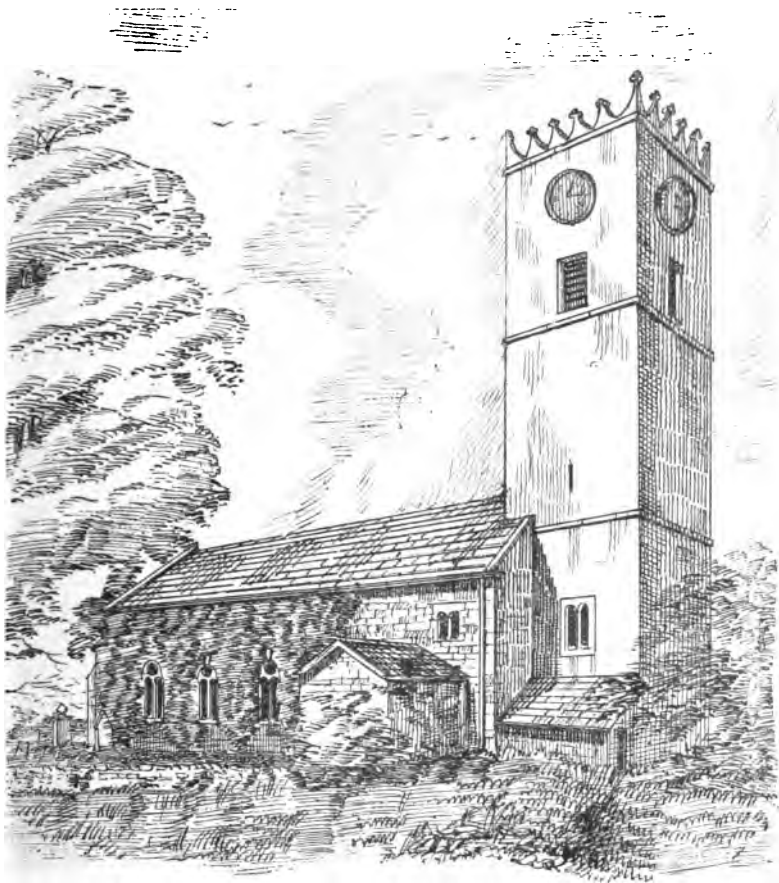
In spite of its ancient origin and former wealth, the cathedral church of this see cannot be said to possess any features of interest at the present day. The medieval church had been greatly injured, if not demolished, during the seventeenth century, and it was rebuilt by bishop Parker who succeeded to the bishopric in 1660-1. The existing building scarcely seems (except the tower) to be so old even as this, and appears to have been erected during last century, although it is quite possible that an investigation of the walls beneath the cement and plaster, with which they are covered, might reveal evidences of greater age. Dr. John Leslie, the last separate bishop of Elphin, who died in 1841, was a very liberal contributor to the repairs of the cathedral, and the modern windows, etc., may have been insertions made during his episcopate, in the earlier part of the present century.

In plan, Elphin cathedral is a plain rectangular building, with a square tower at the west end, and a short apse, added in 1872, at the east end. There is a porch on the north-west side, and a vestry to correspond with it on the south. The tower is very high in proportion to the body of the church; it has no buttresses and is cemented and painted all over, and has a queer looking battlement at the top, giving a very odd appearance to the church. Dr. Warburton,* the dean of Elphin, writes concerning his cathedral, that the body of the church which preceded the existing structure was considerably lower than that of the present one, and that it was of Elphin that Dean Swift wrote,

“Low church, high steeple,
Dirty town, proud people.”

* Dr. Warburton has the distinction of being the senior dean in the British Isles, or indeed in the Anglican communion, having been appointed dean of Elphin in 1849.

The dean also adds : "When I came to this county above forty years ago, I was told that the tower had been twenty feet higher than it is at present, but that the top had been blown off, and it was not thought prudent to rebuild it" The tower, twenty feet higher than it now is, must indeed have presented a gaunt and remarkable



ELPHIN CATHEDRAL, FROM THE NORTH-WEST.

appearance. It seems to be a structure of small stones and brick-work, and is heavily coated with Portland cement, and painted a light drab! It contains a fine clock which strikes on a bell of 11 cwts.

In 1872 the interior of the cathedral was re-arranged, and an apse was built on to the east end. It is really nothing more than a plain good sized room, fitted up as well as circumstances will permit, for divine service. At the eastern end, but west of the apse, are the

stalls for the chapter and the bishop's throne. On the north side, just outside the apse, is the pulpit, and corresponding to it, on the south, is a reading desk, facing west; in the middle, in front of the altar, is the lectern, and in front of this the font; the ceiling is of plaster, with a plain curved cornice. The apse is built of Caen stone, in a semi-medieval style, and scarcely harmonizes with the domestic architecture of the rest of the inside of the cathedral. In the vestry are some grave slabs, moved from the floor of the church, and bearing inscriptions to the memory of bishops during the seventeenth century. These inscriptions are given in full by Dr. Cotton.*

The chapter of Elphin was returned in 1868 as consisting of eleven members: dean, archdeacon, precentor, and eight prebendaries. The arrangement of the stalls is as follows, and it presents some anomalies which are perhaps due to the fact that the stalls may have been moved in 1872, when the interior of the cathedral was resealed:

North Stalls.

PRÆB. KILCOOLEY.
PRÆB. ORAN.
PRÆB. THORMANBAR.
PRÆB. KIRGOGLIN.
PRÆB. KILMACALLAN.

In front of these, in the centre of a second row is a single seat, labelled: DEAN.

South Stalls.

PRÆB. BALLINTOBBER.
PRÆB. ARTAGH.
PRÆB. TIREBRIN.
PRECENTOR.
VICAR GENERAL.

In front of these, in the centre of a second row is a single seat, labelled: ARCHDEACON.

It will be seen that the prebendary of Ballintobber occupies the stall usually assigned to the dean in other churches, while the precentor's stall is also in an anomalous position on the south side. The two front stalls for the dean and archdeacon probably represent returned the stalls of a former arrangement, but it is difficult to account for the dean's stall being on the north side. If it is a traditional arrangement at Elphin, it is certainly remarkable. At Durham, and at Ely, the dean's stall is the first on the north side of the choir; but both those churches were monastic, and the bishop sat in the first stall (at Ely he still does so) on the south side, as abbot, the dean, whose office originated at Durham, and Ely, under Henry VIII., succeeding to the prior's stall. But at Elphin the dean, as head of the chapter, is an officer of great antiquity.

The bishop's throne is on the south side in the usual position east of the range of stalls.

KILLALA.

The Cathedral Church of St. Patrick.

Killala is a small town, attractively placed at the head of Killala Bay, in county Mayo, and is about seven miles from Ballina, where the nearest railway station is situated. It will be remembered that it

* *Fasti Eccl. Hib.*, vol. iv., pp. 125-127.

was at Killala that the French force, under General Humbert, effected a landing in 1798. A graphic description of what then occurred is to be found, written by "an eye witness," in the *Dublin Penny Magazine*;* this, however, is not the place in which to do more than allude to the occurrence.

The bishopric of Killala owes its foundation to St. Patrick. During his journey in Connaught in 434, he remained seven years in that province, till 441, and between those dates the see was founded, and St. Patrick consecrated St. Muredach or Murdoch as the first bishop. Little or nothing is, as usual, known of the immediate successors of the first bishop, and we have very little information as to the vicissitudes and characters of the successive buildings which



KILLALA CATHEDRAL, FROM THE SOUTH-EAST.

served as the cathedral church of the see. The cathedral which survived the Reformation was almost wholly demolished in the troubles of the seventeenth century; and was afterwards rebuilt, from the foundation, by the munificence of Dr. Thomas Otway, an Englishman, who was consecrated to the sees of Killala and Achonry in 1670. The present building is that which was then erected, and a doorway in the south wall seems to be the only remains of the medieval cathedral, although possibly here and there portions of the old walls are incorporated in those of the existing church.

The plan of the cathedral is that of a plain rectangle, with a square tower, surmounted by a stone spire at the west end. Across the western part of the interior is a gallery, but it is not attached to the

* Vol. i., p. 391.

west wall, a considerable space intervening between them. Against the west wall are eight returned stalls, the bishop's throne being in the usual position on the south side, nearer the east end. The font is placed about the centre of the church, and in a line in front of the altar rails are the reading desk, lectern, and pulpit; the latter being on the south side. The church has a venerable appearance inside, and is not as yet restored, although a project is on foot for reseating and restoring it. Some reparations were effected in 1845 by Dr. James Collins, who became dean in 1844; and the stalls for the chapter, which had been disused and taken away, were then re-introduced, and placed in the position they at present occupy. Externally, the church presents a fairly pleasing aspect, and standing, as it does, on high ground, its tapering spire is a prominent object in the landscape for some distance.



KILLALA CATHEDRAL, INTERIOR LOOKING EAST.

In a paper, which has been recently issued, appealing for funds towards the repairing of the cathedral, it is said that "After the death of Bishop Verschoyle (in 1834) the See was merged in that of Tuam, and for some years subsequent the characteristics of Cathedral service fell into abeyance, until revived under the able influence of the Very Rev. Dean Collins in 1845; but after his death, and consequent on the disestablishment of the Irish Church, this old Cathedral was left wholly dependent on voluntary contributions, which have proved quite inadequate to meet the common needs of keeping it wind and weather proof, the parish being a very poor one, and having of late

years lost many of its resident parishioners, through death or migration. Hence it is that we are constrained to make this public appeal to all friends of the Church, so that this ancient and venerable building may not be allowed to fall into complete decay; and it is our hope to obtain at least sufficient to refit the chancel, etc., and to put the whole fabric externally and internally in thorough repair."*

In 1868 the chapter of Killala was returned as consisting of eight members: dean, precentor, archdeacon, and five prebendaries. The dean made return that his duty was to attend chapter meetings; the other members stated their duties to be to preach in turn in the cathedral.

The following is the assignment of the stalls:

South returned Stalls.

DECANUS.
ARCHIDIACONUS.
PRÆB. DE ROSSERKBEGG.
PRÆB. DE ARDAGH.

North returned Stalls.

PRÆPOSITUS.
PRÆB. DE KILLANLY.
PRÆB. DE LACKAN.
PRÆB. DE ERREW.

It will be observed that in the return made in 1868 a precentor is spoken of, but the word PRÆPOSITUS is on the label of the stall assigned to him. Dr. Cotton states that in the older records this officer is called the provost, but that in the reign of James I. or Charles I., that title appears to have been disused, and that of precentor substituted for it. The label on the stalls placed in the cathedral by Dean Collins follows, therefore, the older and possibly the more correct designation.

KILMACDUAGH.

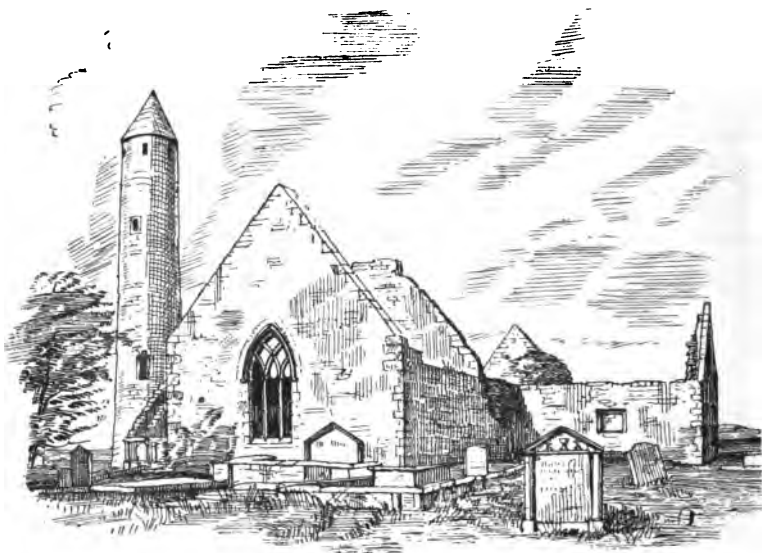
The Cathedral Church of St. Coleman.

Kilmacduagh is situated in county Galway, about three miles from the town of Gort, but it consists of little else than the round tower and group of ecclesiastical ruins, for which it is famed. The bishopric of Kilmacduagh was founded in the beginning of the seventh century by St. Coleman, the son of Duagh, of a noble family in Connaught. "To distinguish him from other *Colmans*, his Contemporaries, he was usually called after his Father, *Mac-duach*, or the Son of *Duach*. He was fond of an Ascetick Life, and is said to have lived in a Wilderness, in the *South* Parts of *Connaught*, seven Years, with one only Companion. From this Life of retirement he was, in the end made Bishop, and fixed his See in a Place, which from his Surname was called *Kill-Mac-Duach*, or the Church of the Son of *Duach*; but in common acceptation is corruptly called Kilmacough."† The church of Kilmacduagh was richly endowed by Guair, King of Connaught, and his successors. St. Coleman Macduagh's festival is celebrated on the third of February.

* Any person disposed to contribute to the fund should communicate with the Ven. Archdeacon Jackson, Killala, county Mayo, Ireland.

† Harris's Edition of Sir J. Ware's *History*, etc., p. 647.

The diocese of Kilmacduagh is of very limited extent, being about eighteen miles in length, by about twelve miles in breadth; and, at the time of the Parliamentary inquiry in 1868, comprised only four benefices: Ardrahan, Kilcolgan, Killinane, and Kilmacduagh which had been formed out of the union of twenty-one parishes. There was a total population of only four hundred and thirty-four members of the then Established Church. Since 1602, Kilmacduagh has been held by successive bishops of Clonfert, and this union is now formally effected by the operation of the Church Temporalities Act, and the united sees of Clonfert and Kilmacduagh, have been added to those of Killaloe and Kilfenora. In the Roman Catholic arrangement Kilmacduagh and Kilfenora are said to have been united, and to have been suffragan alternately to Cashel and Tuam.* In the present



KILMACDUAGH CATHEDRAL, FROM THE NORTH EAST.

lists of Irish Roman Catholic bishops no mention occurs of the see of Kilfenora, and Kilmacduagh is given as being held with the modern bishopric of Galway.†

Kilmacduagh cathedral is roofless, but in other respects it can hardly be said to be very ruinous, as the walls are mostly in a fairly sound state of preservation. It has been carefully examined and described by Mr. Brash, and we can perhaps hardly do better than quote what he has said respecting it.‡ He says: "The cathedral

* *Parliamentary Gazetteer of Ireland*, under "Kilfenora."

† *Whitaker's Almanack*, 1892, etc.

‡ *Ecclesiastical Architecture of Ireland*, p. 107.

consists of a nave and chancel with transepts. The nave is 70 ft. in length, and 22 ft. 7 in. in breadth. There is incorporated in it a portion of a church of the primitive type, as is evident from the masonry of the west gable and a portion of the side walls, which are of large material, rather polygonal in character, and closely fitted. In this gable is a doorway of the ancient type, 3 ft. 2 in. wide at sill, 2 ft. 6 in. at head, and 6 ft. 6 in. high; the jambs are composed of large blocks of dressed ashlar; the lintel is a large slab, 5 ft. 9 in. long, 3 ft. broad, and 1 ft. 9 in. high on external face. In the north wall of nave is a small angular headed ope.



KILMACDUAGH CATHEDRAL, INTERIOR LOOKING EAST.

“The church appears to have been nearly rebuilt in the fifteenth century; the principal part of the nave, the transepts, and the chancel appear to have been of this period, as is evident from the difference of the masonry and other features. In the north wall of the nave is a pointed doorway with a good moulded jamb and label. The chancel arch is semi-circular, with square jambs and head, no moulding or chamfer, and is evidently modern. The chancel is in length 26 ft., and in breadth 22 ft. 7 in. The east window is of three lights, of the usual type of the fifteenth century, the mullions simply crossing each other without cusps. There is also a small two-light window in the north wall, and a sacristy at the south side; there are neither sedilia or piscina.

"The north transept is in length 25 ft. 4 in., and in breadth 22 ft. 7 in. : it has a good decorated three-light window in north gable, and a two-light one of the same character in the east wall. The south transept is in length 22 ft. 1 in., and in breadth 24 ft. ; it is much dilapidated. The transepts were connected with the nave by pointed opes ; that at the south side was built up, and a doorway inserted. There are at present no windows in the nave, excepting a rude rectangular ope in the west gable. There is, however, a large breach out of the south wall, where probably there had been one or two opes."

The cloicthech, or bell-house, ought not to be passed by without a few words of remark, if only to correct a curious misapprehension respecting it. The upper portion, it may be remarked, is a modern "restoration," but a photograph of the tower in its damaged condition is given in the late Lord Dunraven's magnificent work, *Notes on Irish Architecture*, where an account of the tower will be found. The curious mistake which is current respecting it is that it is said to lean no less than 17 ft. from the perpendicular. Where this statement originated it is difficult to say, but it has been copied from one book into another, so that it has eventually gained a considerable amount of credence, and is to be found repeated in even so trustworthy a work as Mr. Murray's *Handbook for Ireland*.* It would take but little argument to prove that if the tower were so much out of the perpendicular, the centre of gravity would not lie within the base, and the tower itself would long ago have fallen to the ground. Ledwich estimated its height as 110 ft., and Mr. Brash, after a careful examination, arrived at the conclusion that it leans 2 ft. 4 in. from the upright. This is quite sufficient to give it a most remarkable appearance, particularly so when seen from a little distance. The tower really looks as if it were in the act of falling over. The appearance of the inclination is, perhaps, a little assisted by the contour of the neighbouring land, and this may also account for the absurd exaggeration current respecting it. The writer will not easily forget the strange effect produced on his own mind, by the appearance of this tall, thin pillar leaning to one side, almost as if it were actually falling. It is, however, only from certain points of view that this strange effect is fully produced, and from other positions the tower seems to be fairly upright.

In 1868 the chapter of Kilmacduagh was returned as consisting of eight members : dean, archdeacon, provost, precentor, treasurer, and three prebendaries. The dean stated that his duties were : "To preside at all chapter meetings and superintend all matters relating to the cathedral." The other members of the chapter stated that they had no duties to perform.

* Edition 1871.

TUAM.

The Cathedral Church of St. Mary.

Tuam, the ecclesiastical capital of Connaught, is situated in the northern part of county Galway, and is reached by a line of railway running north from Athenry (on the line between Dublin and Galway), the branch terminating at Tuam itself. The town presents no features of particular interest.

The see of Tuam was founded in the sixth century. "St. *Jarlath*, the Son of *Loga*, is looked upon as the first founder of the Cathedral of *Tuam*, antiently called, *Tuaim-da-Gualand*, which Church was afterwards dedicated to his Memory, and called *Tempull-Jarlaithe*, or *Jarlaithe's Church*; and the time of the Foundation is placed about the beginning of the 6th Century. Some Ages after the Death of this Prelate, viz., about the year 1152, this Cathedral was, by the Aid and Assistance of *Tirdelvac O'Connor*, King of *Ireland*, new built by *Edan O-Hoisin*, first Archbishop of *Tuam*; at least the first who had the use of the Pall: for some of his Predecessor's are sometimes called Bishops of *Conaught*, and sometimes Archbishops, by the *Irish* Historians, although they were not invested with the Pall. But the Successors of *Edan* built a new Choir, and afterwards converted this Church into the Nave or Body of the Cathedral; and among them, *Thomas O'Connor* is mentioned as one who was very munificent to this Church."*

To revert, however, more directly to the history of the see. St. Jarlath is believed to have died about the year 540, and is said to have been a man of much learning and of exemplary purity of life.† The names of only a few of his immediate successors are known until the twelfth century, when Cardinal Paparo as papal legate at the Synod of Kells in 1152, conferred the pall on Edan O'Hoisin, and constituted the see of Tuam the metropolitan see of the province of Connaught. The names of about forty-six successive archbishops of Tuam are given by Dr. Cotton till 1839, when, by virtue of the Church Temporalities Act, the see was reduced to the position of a bishopric suffragan to Armagh. In the Roman Catholic arrangement it continues an archbishopric. At some uncertain period two bishoprics were absorbed in that of Tuam, viz., Mayo and Annaghdown (otherwise Enachdune). It seems doubtful when these sees were incorporated with Tuam. Dr. Cotton gives 1559 as the date of the union of Mayo with Tuam, but that of Annaghdown cannot be positively decided. From 1660-1 the archbishops of Tuam had the see of Kilfenora added *in commendam* until 1741, when that of Ardagh was substituted for Kilfenora; this arrangement continued till the death of archbishop William Power Trench, in 1839, when Ardagh was united to Kilmore and Elphin, Killala and Achonry having been previously united to Tuam in 1834 by virtue of the Church Temporalities Act.

* Harris's edition of Sir J. Ware's *History*, p. 602.

† *Fasti Eccl. Hib.*, vol. iv., p. 4.

The cathedral church of Tuam has been rebuilt within the last thirty years. The structure which immediately preceded the rebuilding was merely the chancel of an older church, much dilapidated, but one which retained, as an entrance portal, the magnificent chancel arch of the twelfth century. This arch, of which a plate is given in the late Lord Dunraven's work, *Notes on Irish Architecture*, is thus described by the late Dr. Petrie: "Of the ancient church nothing but the chancel remains, its east end being perforated by three circular headed windows, ornamented with zigzag and other mouldings both externally and internally, and connected with each other by stringcourse mouldings, in which the external one is enriched with pateræ. But the great feature of the chancel is its triumphal arch, erroneously supposed to have been a doorway, composed externally of six semicircular concentric and recessed arches. The shafts of the columns, which, with the exception of the outermost at each side, are semicircular, are unornamented, but their capitals, which are rectangular, on a semi-circular torus, are very richly sculptured, chiefly with a variety of interlaced traceries, and in two instances, those of the jambs, with grotesque human heads. The arch mouldings consist of the nebule, diamond frette, and varieties of the chevron, the execution of which is remarkable for its beauty."*

In or about the year 1860, a scheme was started for building a new and more worthy church as the cathedral of the ancient and once metropolitical see, and the work was placed in the hands of Sir T. Deane, whose plans were described and criticized in the *Ecclesiologist* for December, 1861.† As Sir T. Deane's plan included the incorporation of the ancient archway and windows, in a new, and on the whole very successful modern building, we think it may be convenient to quote what was said when his designs were first issued. They have since (with some minor alterations in detail) been carried into execution; and an annexation, by way of a synod hall, has been built to the east of the present chancel, and on the ground occupied by the former cathedral. This has been fitted with some fine renaissance stall-work, which was procured on the Continent, and which has been presented to the diocese. The *Ecclesiologist*, referring to Sir T. Deane's plans, remarked as follows:

"The oldest cathedral of Tuam (S. Mary) of which we have any architectural record, was one of the small pre-English churches of Ireland, composed of a nave and square chancel built in 1130, and having a peculiarly rich Romanesque chancel arch, similar to the architecture of Cormac's chapel at Cashel, and probably erected, as Dr. Petrie conjectures, by Turlough O'Connor, the last but one of the native kings of Ireland. The nave of this church has been long destroyed; the chancel, some fifteen feet square, only existing in a mutilated state. With most perverse ingenuity, a conventicle-like oblong structure was stuck on to the east of this, the chancel arch

* Quoted in Murray's *Handbook for Ireland* (ed. 1871), p. 331.

† No. cxlvii., p. 388.

being converted into a portal, the chancel into a porch, and an inner door cut through the eastern triplet. This hideous building was the titular cathedral, but really Anglican parish church of Tuam.

"However, the Anglican population of the city has grown in ten years from 310 to 640, and the Vicar and Provost of Tuam, the Rev. C. Seymour, who has already introduced choral service and the observance of the holy-days, was alike anxious to promote more church room, and to provide Tuam with a worthy cathedral. He has accordingly placed the matter in the hands of Sir Thomas Deane,



TUAM CATHEDRAL, FROM THE SOUTH-WEST.

who has, we are glad to say, without sacrificing the old chancel, produced the plans of a church of real cathedral character and considerable dimensions at a computed cost of £9,000, while funds enough are promised to render the commencement of the building a matter of approximate accomplishment.

"The difficult problem was, of course, what to do with the venerable remnant of the old structure so strangely travestied. Sir

Thomas Deane has adopted the most natural and straightforward course ; he restores it as the sanctuary of the new cathedral, replacing the altar in its old locality, and constructs his choir to the westward. In ordinary cases the disparity of height which will thereby be created between the choir and the sanctuary would have been objectionable, but in this case there is an ample reason why—while internally the old arch will form a most reverent septum between the holier and holiest portions of the building. The remaining plan consists of a choir without aisles, transepts, central steeple, and clerestoried nave and aisles of five bays, the length of the new portion being 135 ft., with a breadth of 73 ft. at the transepts, which, with the addition of the sanctuary, will raise the whole measurements to a length of upwards of 150 ft.

"The style selected is Irish First-pointed, chiefly characterized by the stepped and machicolated parapet of the nave and choir, and by the forked pinnacles of the tower. The broad west door is surmounted by an arcade of seven equal trefoil-headed lights, over which again, partly in the gable, stands a large window of seven lights, evidently designed from the Sisters of York, with the exception that the three side lights pyramidize up to the central one. Above is a vesica to give air to the roof. The pillars are octagonal, the clerestory foliated circles designed on the motif of that of Kilkenny cathedral ; the aisles, being kept low as in Mr. Butterfield's churches, affording room for a lofty clerestory space. The aisle windows are coupled lancets. Each transept presents one pyramidizing window of five lancets in the same type as the seven-light western window at the west end. We should recommend in preference discontinuous triplets. In the gables are octofoil circles, and to the north transept at all events is a pedimented end door, relieved with arcading on the wall on either side. The choir is lighted by four lancets on the north, the vestries and organ chamber taking the place of the two most westernly windows on the south side. The tower, which has a coupled light with louvre boards in each face, is capped with a solid octagonal spire of an early and massive type ; the lantern piers are so managed as not to intercept light. Over the ancient sanctuary arch the internal perspective represents a triforiated arcade of six trefoil-headed arches on circular shafts, with a trefoil pierced in each bay of the external wall. An unfoliated mural arcading corresponds externally with the ridge of the sanctuary roof abutting against the central shaft. Above this quasi-triforium a pyramidizing window of six lancets is shown, which hardly corresponds in the internal and external sketches, and of which we should advise the revision. We believe it is intended to hold some painted glass, given to the present church by Archbishop Lord Decies, in the early part of the century. The stepped battlement is returned round the east end under this window. If there is not precedent for the treatment we cannot commend it.

"The roof as shown in the plan is a simple four-celled groin of wood, but the internal perspective of the choir shows a four-sided wagon roof. In either case we rejoice that it is not to be a mere

open one. The ritual fittings are correct, comprising eleven stalls, two returned, on each side, subsellæ, the throne to the east of the south range, and the pulpit against the north-east lantern pier. The nave will of course be filled with seats. We trust to be able from time to time to notice this most interesting undertaking. In the meanwhile we wish it all success."

The defect of the interior arrangements are the costly stalls given by the late bishop, Lord Plunket. They are not according to the original design, but are in the form of heavy stone lecterns, placed in front of the seats for the members of the chapter. The throne, with a heavy stone canopy above it, which is attached to the wall, and has no visible supports to bear the weight, is also an eyesore. The interior of the cathedral would be all the better for some dark woodwork in the chancel. The whole building, however, is a very successful effort, and has the merit of being designed in conformity with ancient ecclesiastical architecture in Ireland. In this respect it stands almost alone with Mr. Street's design for the restoration of Kildare cathedral referred to, and illustrated in the account given of that church.

In 1868 the chapter of Tuam was returned as consisting of eleven members: dean, provost, archdeacon, and eight prebendaries, all of whom had stated duties to perform. There were, according to Dr. Cotton, at one time, five vicars-choral of Tuam, who formed a corporation; but at the time of the return, in 1868, the number had been reduced to one, and the emoluments transferred to the Irish Ecclesiastical Commissioners.

In 1882, the writer noted the following as the arrangement of the stalls:

North Stalls.

PRÆPOSITUS.
BALLA.
KILLAINMORE.
KILMOYLAN.
LACCAGH.
VICAR GENERAL.

South Stalls.

DECANUS.
ARCHIDIACONUS.
FALDOWN.
KILMEEN.
KILLABEGS.
TACHSAXON.

The bishop's throne was in the usual position on the south side, eastward of the stalls.

In bringing this series of notes on the smaller Irish cathedrals to a conclusion, it will be convenient to call attention to the statements and suggestions of the Royal Commissioners of 1868. Fortunately, those suggestions were never adopted, but if they had been carried into effect, twenty-five ancient Irish bishoprics would have been effaced. The recommendations made were: (1) To reduce the see of Dublin to a bishopric, suffragan to Armagh, and (2) to reduce, by a process of complete absorption within new limits, the ancient dioceses of Ireland to eight in number, viz.: Armagh, Cork, Derry, Down, Dublin, Limerick, Ossory, and Tuam. By this means

Achonry, Ardagh, Ardfert-with-Aghadoe, Cashel, Clogher, Clonfert, Cloyne, Connor, Dromore, Elphin, Emly, Ferns, Glendalough, Kildare, Kilfenora, Killala, Killaloe, Kilmacduagh, Kilmore, Leighlin, Lismore, Meath, Raphoe, Ross, and Waterford were to disappear entirely from the list of bishoprics of the Established Church; and the greater part of the history of Irish Christianity was to be blotted out. As regards the cathedral churches and chapters, the proposals of the commissioners were equally drastic, equally destructive, and equally forgetful of the historical claims of the institutions with which they proposed to deal. From the seventy-seven recommendations embodied in the report, we quote the following miserable observations regarding the Irish cathedral system:

"21. The circumstances of the Corporations of Deans and Chapters, and of the dignitaries connected with them, appear to us very clearly to demand a reduction in their number. These Corporations were not interfered with by the Church Temporalities Acts; and consequently, notwithstanding the reduction of the Bishoprics to 12, no less than 30 corporations of Deans and Chapters still continue. Of these, two only have corporate property, viz., Waterford and Kildare; 16 have economy estates, viz., Armagh, Down, Christchurch Dublin, St. Patrick's Dublin, Leighlin, Waterford, Lismore, Limerick, Cork, Cloyne, Ross, Killaloe, and Tuam; 13 have no property whatever, either corporate or economy. In only a few of the cathedrals is choral service celebrated; and some are situated in places where the number of members of the Established Church is small."

"23. There appears to us no sufficient reason for maintaining a larger number of cathedral establishments than of Sees, and the aggregate endowments of all are not sufficient to maintain more than this reduced number in a state of efficiency. We accordingly recommend, that, with the exception of eight, all the existing Corporations of Deans and Chapters be dissolved, and the deaneries and other dignities connected with them suppressed."

"24. The eight cathedrals which, in our opinion, should be preserved as such are those of Armagh, Down, Derry, Tuam, Kilkenny, Limerick, Cork, and St. Patrick's Dublin; being all, except Down, situate in the cities in which the Bishops of the sees which we recommend to be retained, have their residences. With respect to the Cathedral of Down, it should be provided that the arrangements for its continuance shall terminate so soon as a cathedral shall be built in Belfast, in which case the Dean and the members of the Chapter of the present cathedral should succeed to corresponding offices in the new."

Further on the thirtieth recommendation was, "In Dublin, the Cathedral of Christchurch would, according to the suggestions which we have made, cease to be a cathedral. The building may, in our opinion, be usefully employed as a parish church," etc.

This, then, was to be the "conservative" plan for dealing with the venerable foundations of ecclesiastical Ireland. Looking at the

matter solely from an ecclesiological point of view, it cannot but be a matter for congratulation that a simpler and more effectual plan was adopted, which severed the connection with the state, but left the internal organization and economy of the church untouched. Thus, these time honoured historical centres of religious life in Ireland, are still left to bear their ancient witness from a remote past, to the high-souled independence and simple piety of early Irish Christianity. From various causes it is the Protestant church which alone has been able to continue an uninterrupted succession in several of the sees and chapters, thus linking the nineteenth with the fifth and sixth centuries. It would be a matter for deep regret if now she were to break this venerable thread by annihilating any of the smaller dioceses or cathedrals merely because they are small or poor. We mention this, because we have observed with very real concern a disposition of the part of the members of the Irish Protestant Church to dissolve some of the smaller chapters, without regard to their antiquity or past history.

The Roofs of some Norman Castles.

BY CHARLES CLEMENT HODGES.

It is not generally known that, in some cases at least, if not in all, the timber roofs of the Norman rectangular keeps, whether covered with lead, tiles, or stone slates, were so arranged that their ridges were below the level of the ramparts (called in the middle ages the *alures*) which crowned the walls, and which were protected outwardly by the battlements or crenellations. The roof-covering was therefore completely hidden from view, except to those on the battlements, and was in consequence entirely protected; and thus the skyline of these keeps, when perfect and in use, was much the same as it is to-day, in the few cases where the original battlements have escaped demolition, and we can easily form a correct idea of the original appearance of them all. The use, and the great value of these square keeps as the last places of refuge in the case of a siege, and not as places of residence for the lord and his family or retainers, or the constable of the castle, has frequently been enlarged upon, but the question of the roofs and the manner of roofing seems not to have been considered of sufficient importance by the many writers on medieval military architecture to receive more than a brief allusion in passing. It is a matter of considerable interest, however, and a slight examination of a few examples is quite sufficient to show that some new light may be thrown on the arrangements of the upper stories of these sturdy towers of refuge and defence, when we come to enquire as to how and where the roofs covering them were placed. The great height of some of the rectangular keeps is one of their most striking features, and the original position of the roof, when we

have found it, shows us that this height was utilised, not for internal accommodation, but for gaining a commanding position from which to keep a look out, and also to harass any assailants who might approach within reach of the missiles of those on the ramparts.

Very few timber roofs of the Norman period have survived to our day, and there is probably no single instance of a rectangular keep tower which retains unaltered its original covering. By far the larger part of the original number are ruined, and of those which remain entire, and are still made use of in various ways, almost all have had the upper story altered and repaired at different periods more or less remote from the present time. Here and there a portion, or it may be only a fragment, of a genuine Norman roof is to be seen on an ancient church, or on a portion of the domestic buildings of an abbey, which has been put to some modern use. Adel church, near Leeds, is a case where a Norman roof has remained sufficiently intact to show what its exact form and construction was, as well as the original pitch. Over the nave of Blyth Priory church, Notts., is a roof of Norman date, as far as most of its timbering goes, and in the church are some portions of the old roof with ornamental notching on the angles of the timbers presenting a characteristic Romanesque appearance. The pitch of the Norman roofs was considerable, the sides generally raking at an angle of 50 degrees with the horizon, and sometimes even reaching 60 degrees, though such acuteness as is shown in some Early English roofs, those on the eastern transepts of Beverley and Lincoln minsters for instance, had not been contemplated at the time the Norman castles were built. A roof of such a pitch as 50 degrees necessarily rose to a considerable height, and if such a roof had to be enclosed within the walls, so that its ridge instead of its eaves had to be on a level with the wall-head, it follows that a whole story of the building, as far as the walls went, had to be sacrificed to the roof, or, in other words, the walls were carried up a story higher than was needed for internal space for rooms of any kind. This may appear surprising to many who consider that the Norman keeps had living rooms from base to summit, and who generally regard them as having been covered in with a roof of timber overlaid with lead, more or less approaching to a level flat, but that such was actually the case is at once apparent when we come to examine a few examples which still retain sufficient indications of their roofing arrangements.

The best example for study is probably the grand and very perfect keep of Richmond Castle. Here everything is on a noble scale, and it being a late Norman building, all the details follow that settled system which the architects had attained after a century of experience in erecting such massive towers in stone. This keep is generally considered, and it would appear on sufficiently good grounds, to have been the work of Conan le Petit, Duke of Bretagne and Earl of Richmond, who held the earldom from 1146 to 1171, and between these dates is known to have carried out very extensive works at the castle, the keep being the most important. It stands at the northern point of the triangle, which the enceinte walls of the castle make,

and three of its sides are beyond the line of the walls. It is just 100 feet in height, and has walls 11 feet in thickness. The plan gives a rectangle measuring 52 feet from east to west, and 45 feet from north to south. The walls are thinned a little as they rise by means of set-offs, which reduce the external measurements of the sides. Internally the wall faces rise plumb from base to summit, and though pierced by inter-mural galleries are of unusual thickness when compared with the internal area. The elevation is divided into four



stories. Three of these were assigned to rooms, and the fourth was occupied by the roof. The inter-mural galleries contain passages and staircases which give access to the several floors. From the level of the first floor the staircase ascends by a straight flight in the south wall, turns the south-west angle and again ascends by another straight flight in the west wall to the rampart level, which is gained beneath the turret at the north-west angle. At the point where this staircase turns the south-west angle is a small doorway opening to the internal area of the keep, this doorway served as a means of exit from

the staircase to the south gutter of the roof, and shows that the gutter level was about twelve feet below the level of the ramparts. Immediately above this gutter level a projecting stone weathering runs the whole length of the walls on the north and south sides of the internal area, showing clearly that the original roof had its origin at that level. In both the east and west walls, and immediately below the rampart level a stone corbel of the usual Norman character, with square abacus and rounded on its underside, may be seen in the centre of the wall. These corbels supported the ridge beam of the roof, and therefore show to what level the ridge rose and what the pitch of the roof was. An examination of these features from the ramparts shows at once the reason and utility of the arrangement, for by this perfect inclosure of the roof within the walls of the keep, a great gain in height was obtained for the ramparts; the roof was entirely protected, and its whole area was in full view of those on the battlements, an advantage not to be lost sight of in case of fire, or an attempt on the part of the attacking party to throw a fire-bolt on to the roof; and also the roof formed no obstacle to prevent those on the ramparts seeing all four sides at once, or communicating directly with each other, a most important matter when the castle was being defended against a beleaguering party.

The battlements themselves are worth the most careful study on the part of the military archæologist. They are practically as perfect to-day as when first built, and are an early and rare example of the crenellation of Norman times. The embrasures are tall and narrow, the merlons are much wider than the embrasures, and those on the angle turrets are of lofty proportions. The capping is clearly original, or an exact copy of the original where it is repaired with new stone. It is peculiar in being built up of two courses of stones of the usual square proportions and of the small size which were invariably used by the Norman builders of the twelfth century, and contrast strikingly with the long single stones which always cap the embattled parapets of later date. The capping is also of a triangular section, the point of the triangle being on the centre line of the parapet wall, and there is no overhang or moulding as was subsequently adopted. Battlements of this date were designed for the use of the long bow, the cross bow not having been introduced, hence the cross loops and the wide embrasures which were necessary when the bow was held in a horizontal position were unnecessary and unknown.

The keep of Bamborough Castle, Northumberland, is another fine and still, notwithstanding Archdeacon Sharp's restoration of the last century (1757-1766), very perfect example, well worthy of close study. In date it agrees very nearly with Richmond, having been erected probably between 1165 and 1175. Though of considerably less altitude, it had, like Richmond, a basement and two floors, above which was a pitched roof below the rampart level, which was apparently afterwards altered to gain a third floor. The restoration of this keep has obliterated any manifest indications of the character of the original roof, but the descriptions given by Captain Grose, and King are sufficient to show that its roof originally resembled that of Richmond,

Captain Grose says, "The original roof was placed no higher than the top of the second story. The reason for the side walls being carried so much higher than the roof, might be for the sake of defence, or to command more extensive outlook, both towards the sea and land. The tower was, however, afterwards covered at the very top." * And King thus describes it, "Instead of there having been magnificent state rooms in the upper stories, at a great height, as in Gundulph's towers, there appeared to have been a roof let in low, beneath the top of the building, as at Porchester, and at Castle-ton; and even to have been placed no higher than the second story from the ground; insomuch that the middle old small window of what is now the third story, must have been a mere large loop for shooting arrows, or used as a sort of look-out, between the slopings of the roof, to which the walls carried up so much higher all round were a defence. In subsequent ages, indeed, the tower was covered at the very top of the third floor: but the vestiges in the side walls of the stone mouldings, in the form of a V, remained to Dr. Sharp's time." † We may presume that King meant a V reversed, and that the ridge of the roof was the highest point, as at Richmond and Castleton, and not that the gutter was in the centre, and that the position of the lowest point, and that the roof sloped up from the gutter on both sides to the level of the ramparts. The arrow-slit openings mentioned were no doubt placed where they are for the purpose of ventilating the space between the ceiling of the second floor and the roof covering. The battlements and the upper portions of the angle turrets at Bamborough are not original, as they were repaired and rebuilt under Archdeacon Sharp, but there is no doubt that the gutter or walk round the modern roof represents the original rampart level, which, like that at Richmond, was in a line with the ridge of the roof.

The keep at Newcastle-upon-Tyne is a valuable landmark in the history of medieval military architecture, from the fact that in consequence of its being a royal castle the Pipe Rolls present us with the expense of its erection and its exact date. It was begun in the year 1172 and the work was completed in 1177, the cost being £911 10s. 9d. It suffered little from medieval alterations, but in the seventeenth century was allowed to fall into great dis-repair. In 1810 it was repaired, and to some extent altered, especially the upper portions. At this time a brick barrel vault was thrown across its area at the summit of the walls, and the indications of its upper floor were to a great extent obliterated; the parapet and angle turrets were built anew, and it would seem at a less altitude than the original ones. The exact arrangements of the interior of this keep are therefore somewhat vague, but from the existing ancient features, and from the descriptions of it written before the time of the first repair, it appears that it was divided into four stories, a vaulted basement, an intermediate floor, the principal floor, containing the great

* Grose's *Antiquities*, vol. iv., p. 57.

† King's *Munimenta Antiqua*, vol. iii.

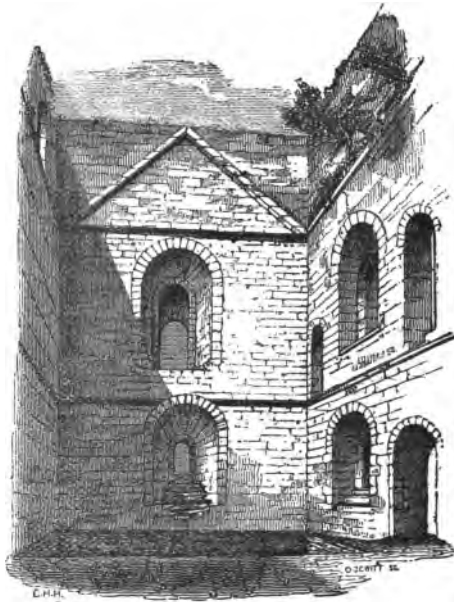
hall, and an upper floor, now thrown into the great hall. Above the upper floor was a high pitched roof, which was, there can be little doubt, like those at Richmond and Bamborough, let in below the level of the ramparts, though we have in this instance lost any distinct indications of its exact level and pitch.

In the case of two smaller castles we are more fortunate. These are Appleby, and Peveril's Castle in the Peak, near to Castleton in Derbyshire. The plan of Appleby Castle resembles that of Richmond, being a long triangle with the keep at the head of it. This keep was formerly only partly within the castle area, and the walls left three of its sides exposed. In Edwardian times a great enceinte was formed round it, the walls which ran up to the keep were removed where they adjoined its base, and the keep stood isolated at the narrower end of the bailey as we now see it. The building of this tower has been attributed to Ranulph de Meschines, to whom this part of Westmoreland was granted by William the Conqueror before 1088. It much more probably dates after 1173 or 1176, when this castle was taken by the Scots, and would naturally be soon after strengthened. It is of much smaller size than those already mentioned, though of considerable altitude, and appears to have contained originally a basement and three upper stories. Having fallen into great dis-repair, and probably lost its original parapet and angle turrets, it was repaired, altered, and re-roofed in 1651, by Anne, Countess of Pembroke, who caused a wall to be built across its internal area from base to summit, to increase the number of rooms at the expense of their size. The new roof was added at a higher level than formerly, and in the upper rooms the projecting stone weathering remains on the walls in a very perfect and entire condition, showing the exact form of the early roof and its position with reference to the side walls, and also the original pitch. An examination of the walls externally, as well as internally, shows that they rose to a much greater height than the spring of this roof, and were consequently crowned by battlements and angle turrets at the level of the ridge of the roof.

Peveril Castle in the Peak enjoys one of the most romantically wild situations, amounting almost to inaccessibility, that could well have been chosen anywhere. The peculiar situation of Staward Pele, in Northumberland, is one of the few, if not the only parallel instance in England of such a spot having been taken on which to erect a stronghold. Its romantic history, too, renders it a building of singular interest both to the historian and the archæologist. As might have been expected, the inaccessibility of its site has been the means of preserving the building in a tolerably perfect condition to this day. The castle crowns a considerable hill close to the town of Castleton. The summit of this hill can only be reached from one side, and from that with some difficulty; its other sides present vertical escarpments of rock which could not be scaled. The immediate spot on which the building stands can only be gained by crossing a narrow peninsular connecting the small area it occupies with the adjoining plateau. From entries in the Pipe Rolls, we learn that this keep was built in

the years 1176 and 1177, and cost £184. It was, therefore, in progress during the same years that saw the keep at Newcastle built and its architectural details support this evidence as to its date.

It is a small tower of no great elevation, in plan closely approaching a square, as it measures externally about 36 by 38 feet, and when perfect may have risen to a height of about 70 feet, reckoning to the battlements of its angle turrets. A portion of the area of the basement is worked out of the solid rock, and hence is not lighted by any openings in the walls; above this are two stories, which have been divided by a floor. The third story has been occupied by the roof, except in the case of the angle turrets which



PEAK CASTLE, DERBYSHIRE. WEST SIDE, INTERIOR.

are solid at this level, save that at the north-east angle, which contains the newel stair, by means of which access was gained to the several floors, as well as to the roof and the ramparts. The wall head is, as in the cases above cited, on a level with the ridge of the roof, as shown by the projecting weathering, which remains entire at both the east and west walls, as shown in the accompanying cut.

These instances are sufficient to show what was the method adopted by the Norman castle builders for protecting the roof coverings of their keeps. It is clear that the roof was not intended to be even visible to those below, or to impede the view over the whole of the summit of the tower of those who manned its walls and fought behind its parapets. Protection from fire, from external

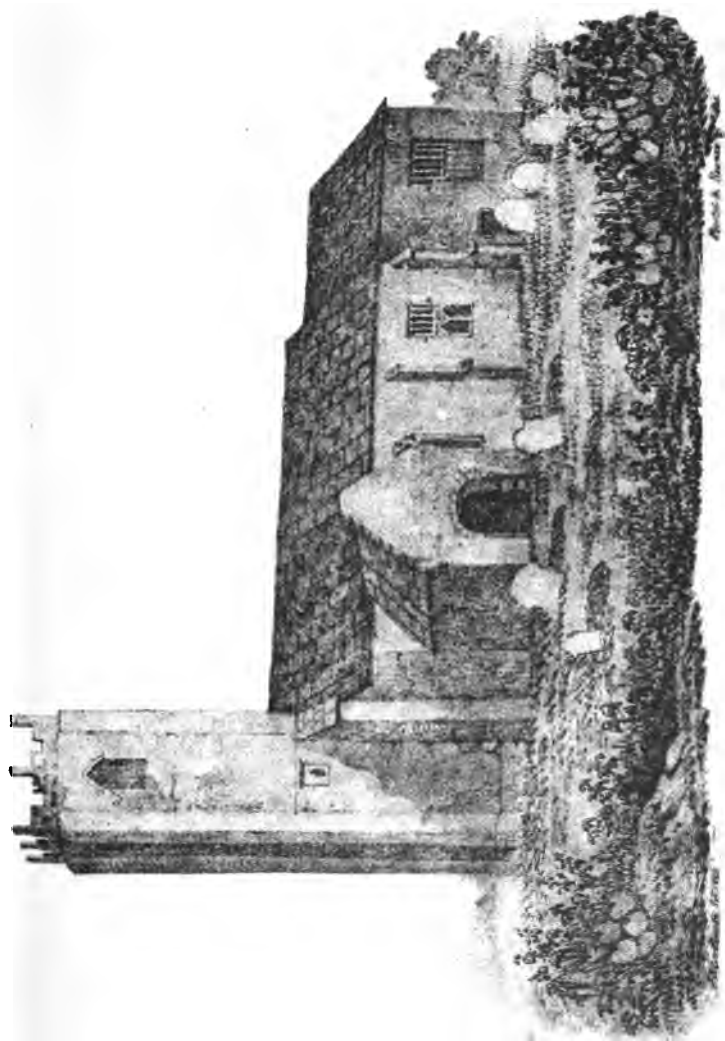
causes, was perhaps one reason of the arrangement. It may be thought strange that, as economy does not seem to have been much studied by the military builders, they did not adopt a stone vaulting to cover in the towers. But it must be remembered that the thrust of a stone vault at such an elevation would be inimical to the stability of the walls, and also that the construction of a vault was a matter that required time, and there is abundance of evidence to show that castles were generally built as speedily as possible. The somewhat considerable sacrifice of internal space shows that the keep was not a place for comfort or to live in, but merely a refuge, a place for stores and arms, a look-out tower, and a centre from which to conduct fighting operations in times of siege.

It is not probable that these sunk roofs were by any means universally adopted, or retained as a feature of military architecture for any great length of time. Moreover, it is also tolerably certain that they were restricted to the rectangular keeps only. Such great circular towers as Conisborough had certainly a conical roof which rose above the ramparts. Numerous instances of small towers and peles exist on both sides of the border, which show that the sunk roof was not adopted in the smaller buildings, or, at any rate, was abandoned by the thirteenth century. Aydon Castle, Northumberland, a very perfect example dating from c. 1250, still retains its old high-pitched gables, which show that the original roof rose high above the parapet, and was but partially protected thereby. Markenfield Hall, Yorkshire, a strongly defended house of the early part of the fourteenth century, has also roofs rising above the parapet, though of lower pitch than those of Aydon. Markenfield presents us with an excellent specimen of a battlement pierced with cross loops, and these later buildings show that the purely military character of the stern Norman castle soon became relaxed as the country assumed a more settled social condition under the Edwardian kings.

Great Plumstead Church, Norfolk.

BY J. LEWIS ANDRÉ, F.S.A.

HAVING heard that there was a leaden font in the church of St. Mary, Great Plumstead, Norfolk, I visited that edifice in May, 1888, and took some notes respecting it, from which the following remarks have been compiled; they may, perhaps, interest some of the readers of the *Reliquary*, from the fact of the recent total destruction of this building by fire. At the date of my visit I found it a much-restored church, with a somewhat lofty west tower, nave, south porch, and chancel. The tower was a red brick one in a debased style, and the rest of the structure was of Perpendicular work of a plain but good character, the details of the doorways and windows calling for no special remark, and the roofs throughout were modern. In the interior the most prominent object was a beautiful chancel screen, which had been highly ornamented with colour and gilding; the lower



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— GREAT PLUMSTEAD CHURCH, NORFOLK, 1821. —

— FROM THE SOUTH. —



panels had been removed, and four of these had been enclosed in wooden frames, and hung up against the tower screen. These panels bore figures of SS. Benedict, Dunstan, Giles, and Martin, whose names were placed beneath their effigies. SS. Benedict and Giles were clad in the black habit of the Benedictine order, and the latter saint had a white hind (which equally resembled a pig) leaping up at his left side, whilst the abbot held an open book in his right hand, and in his left an elaborately carved and gilded pastoral staff, the head of which was turned outwards. The habits of both saints were edged with gold to each part of the dresses, and the hoods had golden "ouches" or brooches of rich foliage work. This method of relieving the sombre and monotonous character of the monastic garb may be seen in many old pictures, of which there are some striking examples in the National Gallery. In like manner on the screen at Upton, Norfolk, St. Etheldreda appears with a similar gilt-edged habit, and a mantle fastened with an ornamental brooch; whilst at Tunstead, Norfolk, the red hat of the cardinal, St. Ambrose, is profusely adorned with golden brooches.

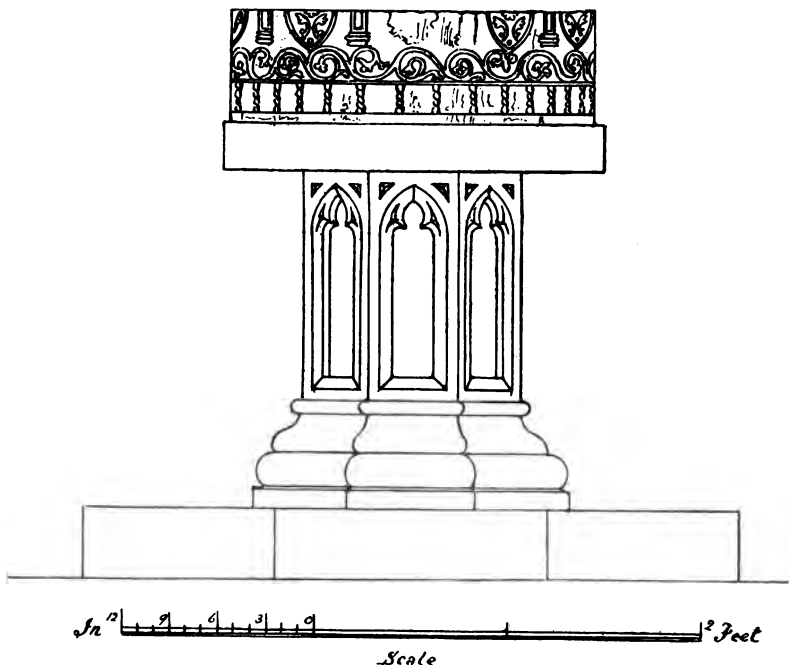


St Giles.

FIGURE OF ST. GILES, FROM THE SCREEN.

Respecting the chief object of my visit—the leaden font—I was doomed to disappointment, as, although it existed, it had been so shockingly mutilated that only a portion of the original design could be made out, the basin having been cut down to a height of seven inches, leaving a baptismal vessel more resembling a stew-pan than a font. Round the base of this fragment ran a set of very diminutive twisted shafts, above which was an extremely pretty band of trailing foliage of early English character; this appeared to have been surmounted by an arcade having panelled or fluted shafts, between which were vesica-shaped foliated panels. Nothing could be more melancholy than the state of this poor fragment of what must have once been a work of much artistic merit, and since its complete destruction there is now only one leaden font in Norfolk, that at present existing at Brundal, a church near Plumstead. It is a beautiful example, of early English date, with a very elegant band of

foliage running round the base of the bowl, whilst strips of the same pattern divide the upper part of the vessel into a series of panels; in each compartment so formed is a small crucifix, the figure of the Crucified having a loin cloth, and the feet uncrossed. Another font of lead in the same neighbourhood is stated in some works to remain at Hasingham, but a visit to that place only revealed a "thoroughly restored" church of little interest, with a new stone font of commonplace design.*



LEADEN FONT, WITH STONE BASE.

To return to the subject of Plumstead church, I noticed an exceedingly pretty fragment of stained glass in a side window: it was a red shield charged with the emblems of the Eucharist, a golden chalice, over which was a white host. Within the tower was an old church chest of the trunk shape, and strongly bound with iron

* There are about twenty-five or thirty leaden fonts in England; the greater part of these appear to be late Norman or transitional Norman in style, and the finest example is that at Brookland, Kent. There is a Decorated one at Parham, Sussex (with the arms of the Peveril family); and at Eythorne, Kent, is a seventeenth century specimen. At Walton-on-the-Hill, Surrey, is a beautiful leaden font which shows traces of very delicate details. One of the three Sussex examples is industriously black-leaded by the sextoness on grand occasions, such as the visit of the bishop to hold a confirmation, etc.

straps, and in this was a copy of the *Paraphrase of Erasmus*, a curious old volume with quaint initial letters, the capital F, for instance, having a back-ground of the Egyptian plague of frogs, and the initial O a figure of Olofernes. Another old book in the same receptacle was a collection of *One Hundred and Seventeen Homilies*.*

Only one ancient memorial of the dead remained—a small brass plate in memory of one Richard Zottys, who died August 29th, 1502, as stated in a short precatory inscription.†

Very shortly after the destruction by fire of St. Mary, Great Plumstead, the church of All Saints', Hertford, perished in a like manner,‡ and it is sad to contemplate the number of our ecclesiastical edifices which have been burnt down within the last few years. It is likewise painful to remember the risks to which many churches are still exposed of destruction by fire, the heating apparatus in many of these buildings being most carelessly contrived. As an instance in point, I may mention than in a church on the south coast, the stove is placed within the tower, with its smoke pipe running through the ringing floor and roof, and in close contact with the woodwork. On enquiring of the sexton if the church was insured, I received the significant reply, "No; they had applied to an insurance company, whose agent, on seeing the heating arrangements, refused to grant a policy."

Since these notes were written a practical comment has been furnished by a paragraph in the *Standard*, March 7th, 1892, which states that "The ancient parish church of St. Nicholas', Rochester," was nearly destroyed by fire on the preceding morning, when "the ancient memorial tablets were destroyed," and, it further adds, "the fire is attributed to a defective flue."

[The Rev. J. T. Howard, vicar of Great Plumstead, has very kindly sent us various photographs and drawings of his church. One of these, a general view of the church taken in 1821, we have reproduced (Plate IV.). Mr. Howard draws attention to the fact, that when the church was restored a few years ago, the architect "raised the walls of the chancel to the level of those of the nave, thereby obtaining a level ridge throughout: very inferior in appearance to the arrangement previously existing."—Ed.]

* These volumes perished at the fire. Other perils beset old books preserved in churches: one of these is the risk they stand of being purchased by second-hand booksellers, who offer excellent prices for such treasures. I was assured by the incumbent of a Norfolk church that he had been offered £15 for a seventeenth century Bible belonging to his church, and which retained its original brass clamped binding.

† See *Norfolk Archaeology*, vol. x., 197.

‡ All Saints', Hertford, when visited by the writer in 1860, was a terribly mutilated edifice, of cruciform plan, with a western tower; the windows had been gutted, and the arcades replaced by cast iron columns. At the east end of the chancel there was, however, an interesting piece of Jacobean carving, displaying a chalice and ears of corn, round which was the text, "Which things the angels desire to look into."

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

"A List of Gentlemen in Derbyshire and how they stand affected."

[P.R.O., State Papers, Charles II., Vol. clxvi., 35.]

S^r Jo : Harper of Swarson well affected to y^e Kinge & church but backwards in Actinge for eith^r

Anchesell Grey Esq sonn to y^e Erle of Stanford

S^r [blank] Greysely Barr^t y^e p^{re}s^{en}t High Sherif [1663*]

S^r John Curson Barr^t his Ma^{ties} Rec^d Gen^{all} of y^e Dutchy a great Presbiterian appeared vppon all occations as Sequestrat^r & other offices of Trust vnd^r y^e Rebells a great enemy to the King and his freinds if hee was called to an account hath many thousands of pounds in his hands. Hee is yet a Justice of y^e Peace

S^r Samuell Sleigh is suitable to Curson if not worse, and yet a Justice of ye Peace

S^r John Gell Bart his pts are well knowne hee is sworne a gentl^m of y^e Priuy Chamb^r Extr : by my Ld Chamb^rlaine

John Gell Esq his sonn y^e most Rigid Presbitⁿ in y^e County.

Gervase Bennet by being Tres : and Sequestrat^r hath gotten a 1000^l p ann. was euer ag^t y^e Kinge vntill his comeing in to Engl^d he is yet a Justice of y^e Peace.†

Robert Eyre of Highlowe Esq hee was a Coll ag^t y^e Kinge a Presbⁿ form^{ly} but I thinck a convert, hee is in Comⁿ of y^e Peace. theis weare Put into Comⁿ by y^e two Burgesses for Derby Allestry and Dallon or Captⁿ Mellor, but severall of y^e Kings freinds will not take y^e oath whyle they are in Comⁿ

John ffrechvile Esq a very Loyall Person

John Millward a Coll for his Ma^{ties} for his Loyalty and discretion equall to any in y^e County, hee refused to sitt in Comⁿ wth y^e Presbit^{ns}

[Blank] Munday of Marton Esq a Rich Presbitⁿ

S^r Hen. Euery Barr^t very Loyall

Charles Cotton of Beresford Esq. very Loyall

[Blank] fferrars Esq hee is well affected

George Vernon Esq very Loyall, hath 3 or 4000^l p ann.

Charles Agard Esq very Loyall and fitt for Comandd

John Shallcross of Shallcross Esq a Coll : for ye Kinge

Nich : Bowdon of Bowdon Esq hee stood sequestered vntill ye Kinge came into Engl^d theis two last onely rayseed both foot and Horse to Joyne wth S^r George Booth and noe oth^r gentlemen in y^e pte of ye County

* Cox's *Three Centuries of Derbyshire Annals*, vol. i., p. 60.

† There is an interlineation, "borne but to xth p ann."

Will Bullock of Norton Esq form^{ly} a Captⁿ for ye King very
Loyall a great Louer of Bi^{pp}^s

ffrancis Barber of Dore Esq very loyall

Edward Pegg Esq a Presbitⁿ

Ralph Clark of ye Brooke Esq Reasonably Honest

John Lowe of Me^{ry}ly* Esq a Captⁿ in y^e late Warrs for ye Kinge
and very fitt for Comannd

Rowland Eyre of Hassopp Esq a Coll for ye Kinge a man of
3000^{li} p ann hee rayسد a Regim^t of Horse for ye Kinge A Catho-
lique, and a great Sufferer

Captⁿ Howard Brock a very good Comannd^r a Catholique

Thomas Wollas y^e yonger of Glapwall a Quaker

William Wolley of Ryber Esq ouer agt y^e Kinge but a very great
Penitent.

Symon Degg a Councell^r at Lawe very Loyall

[Blank] Manloue a Councell^r at Lawe a Presb^{tn}

[Blank] Bateman a Councell^r at Lawe neuer acted for nor agt ye
King

Nich Willemot a Councell^r at Lawe very rich & reasonably honest

Persons fitt to lend the Kinge Money /

S ^r John Curson is worth in psonall estate	10000 ^{li}
Ro: Sacheuerell 2000 ^{li} p ann. &	10000 ^{li}
Cornelius Clarke 500 ^{li} p ann &	6000 ^{li}
Tho Gladwyn 1000 ^{li} p ann & a sequestrat ^r he sequestred }	10000 ^{li}
Jo: Shallcross & N Bowdon in S ^r Ge: Booths actings }	
Ro: Ashton of Medleton in land 1000 ^{li} p ann &	6000 ^{li}
Will Wright of Longston 500 ^{li} p an &	2000 ^{li}
Will Sauile 300 ^{li} &	2000 ^{li}
Georg Taylor of Chest ^r feild 300 ^{li} p ann & in stock	2000 ^{li}
Edw: Ash a great Presbit ⁿ & now freind to y ^e King	5000 ^{li}
Will Bagshawe of Litton in land 500 ^{li} p ann a very dis- affected pson & worth in money }	5000 ^{li}
Edward Pegg Sen ^r an old Sequestrat ^r hee hath gott in theis tymes beinge an Attorney at Lawe in land 1000 ^{li} p ann. and in money }	
[Blank] Burton of Stounsfeild 1000 p ann &	5000 ^{li}
[Blank] Stone of Chest ^r feild in psonall estate	10000 ^{li}

theis are all Lead Merch^{ts} except Curson Sacheuerell and Pegg /
and neuer did ye Kinge seruice /

The so-called "Pilgrim Marks."

I AM glad to see the subject of these marks brought forward in the
pages of the *Reliquary*, although I must confess that the term
"pilgrim mark," as applied to a cross of this character and origin, is
new to me. The probability of their connection with the

* Query, as to this name.

pilgrimages of the middle ages is of so slight a description, that I am strongly inclined to ignore it altogether. May not these crosses be indicative of Christian burial, each cross denoting an interment at or near the particular spot where the cross appears? There are numerous crosses of this character in the parish church of St. Mary, Chesham, chiefly on the pillars of the south side of the nave, and one is to be found immediately below a consecration cross that appears on the south wall. Each arm of this particular cross, which may be taken as a fair specimen of the whole, is two and three-quarters of an inch in length. The fact that similar marks are to be found elsewhere on tombs would seem to support this theory. The use of some such mark is obvious when it is borne in mind that comparatively few deceased persons would be commemorated by distinct personal memorials. I ought to mention that some of these marks are very rudely cut, leading to the idea that several are unauthorized imitations.

C. H. EVELYN WHITE, F.S.A.

Christ Church Vicarage, Chesham.

A List of Things taken by a Carthusian Monk in 1519 from the Charter House, London, to Mount Grace Priory, Yorkshire.

The following very curious list has not, so far as we can hear, been printed previously. It will be read with no little interest, both on account of the charming simplicity with which it was compiled, as well as for the list of articles enumerated. The list of books is especially good, and the entire catalogue one of no little charm and interest. A few notes have been added as explanatory of some of the words.

P.R.O., State Papers, H. 8, Vol. iii., 606.

Be yt Remembyrd that I Dane Thom^{as} Golwyne monke p^{re}ssyd of the howse of london hadde w^{it} me by the lycens of the honorable ffader p^{re}or of the sayd howse of london Dan Wyll^{am} Tynbegh: when I deptyd from london vn to mownte grace All these thing^e vnder wrytten the xxv day of January in the yere of owre lorde mⁱ cccccxix.

Inp^{re}mis iij habyt^e as they come by cowrse

It^{em} ij newe stamyn * shyrt^e and j olde.

It^{em} ij newe stamyn colyst^e and j olde.

It^{em} ij newe hodys and j olde

It^{em} a newe coote lynyde & an olde mantell

It^{em} a wyde sloppe^e furryd to put ov^{er} all my gere of the gyfte of my lady Conuay

It^{em} a newe cappe and an olde

It^{em} a newe pylche^s of the gyft of M^r Saxby

It^{em} an olde pylche. And iij payer of hosen

* Stamin, linsey wolsey cloth.

† Colys, cowls.

‡ Sloppe, a mantle.

§ Pilche, a fur gown. *Lat.*, pelicium.

- Itfi iij payer of newe sokk† & ij payer of olde
 Itfi iij olde sylec†* and a lumbare†
 Itfi a new payer of korkyd shone lynyd and j payer of doble solyd shone.
 Itfi a payer of blankett† & ij goode pylows and ij lytell pylows & a kosshyn to knele on
 Itfi a newe mantell by the gyfte of syr John Rawson Knyght of the Rood†
 Itfi a lytell brasyn mortar w† a pestyll gevyn by the gyfte of a frende of myn
 Itfi ij pewtyr dysshes ij sawcers an [sic] a podynger & a lytell sqware dysshe for butter
 Itfi a new chafyng dysshe of laten gevyn to vs and ij new tyne botyll† gevyn by a kynsman of owrs
 Itfi a brasyn chafer that ys to hete in water
 Itfi a brasse panne of a galon gevyn to vs lyke wyse
 Itfi a lytell brasyn skelett ‡ w† a stele §
 Itfi a payer of new felt boot† & ij payer of lynyd sleppers for mateyns Itfi a fayer laten sconse.

These bok† drawn to gether by lyne be yn velome

- { Itfi a fayer wrytten yornall made by the cost of masters Saxby havynge a clasp of sylver and an ymage of seynt Jerom gravyn ther yn. the seconde lef of aduent begynnyth iertm attia|| this boke standyth in makynge iij li
 Itfi a fayer wrytten p'mer w† a kalendar and many other Rewls of owre religion ther yn
 Itfi a fayer written sawter w† a fayer ymage of seynt Jerom theryn in the begynnynge the ijde lef of the sawter begynnyth te erudimini ¶
 Itfi a large fayer boke wrytten w† the lessons of dirige & the psalmys of buryinge & letany and the Response theryn notyd
 Itfi a boke wrytten conteynyng certeyn masses w† the canon of the Masse and a kalendar in the begynnynge of the boke w† a fayer ymag of Jhesu standyng befor
 Itfi a lytell penance boke wrytten
 Itfi a wrytten boke of p'yers of diu'se saynt† w† ymag† lymnyd & dirige wrytten ther yn
 Itfi a wrytten boke of papyr w† diu's storyes of ars moriendi ther yn
 Itfi a p'ntyd portews by the gyft of m' Rawson
 Itfi a yornall & a p'ntyd p'mer gevyn by m' pker
 Itfi a lytell legent aurey in p'nte
 Itfi a shepds kalender in p'nte
 Itfi ysops fabyll† in p'nte
 Itfi directoriū aureū in p'nte
 Itfi a complete frame for to wefe w† corsys** w† xix polyff†† of brasse & xix plumett† of lede w† ij swordys of yron to worke w† in the frame
 Itfi a dowbyll styll to make w† aqua vite that ys to say a lymbeke w† a serpentyn closyd both yn oon.

* *i.e.*, *cilicia*, or hair shirts or bands. † A loin cloth. ‡ Skellet, a small pot.
 § Steele, a handle, often so used of the handle of a spoon. || Jerusalem alleluia.
 ¶ From Psalm ii., verse 10: [Et nunc reges intelligi]te: erudimini [qui judicatis terram.]

** Courses.

†† Pulleys.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

The new arrangements for the election of Fellows of the SOCIETY OF ANTIQUARIES appear to answer on the whole very well. The Session of weekly meetings for 1891-2 has so far been marked by some communications and exhibitions of more than usual importance.

On December 20th (but too late for us to mention it in the January number), the Rev. J. T. Fowler, F.S.A., exhibited casts and rubbings from a remarkable portrait bust on the outside of the south transept of Frampton Church, in the south of Lincolnshire. The portrait is believed to be that of an apostate son of the founder of that portion of the church. Below the head is the inscription:—"Wot ye whi I stond her for I forswor my salueor Ego Ricardus in Angulo."

On February 18th, Mr. F. C. Penrose, F.S.A., read an important paper on the orientation of Greek Temples as deciding the date of their erection.

On March 20th, Mr. A. W. Franks, C.B., V.P.S.A., exhibited a magnificent gold cup, weighing 68 ounces of pure gold, and richly enamelled with subjects from the Martyrdom of St. Agnes. Mr. Franks has very kindly sent us the following description of this cup, originally written for private circulation, but which he is so good as to allow us to print here. We hope, in July, to be able to print a paper on the Cup by Mr. Wilfred Cripps, C.B., F.S.A., author of "Old English Plate." The accompanying small block will, meanwhile, give a general idea of the character of the cup. Mr. Franks's circular is as follows:

"ROYAL ENGLISH CUP.

"Standing Cup with cover of gold of fine quality, weighing nearly 68 ounces, and measuring, in its present condition, 9 inches in height and 7 inches across the cover.

"The cover is composed of two thicknesses of gold, which have been kept together by a finial, now wanting. The upper plate is richly enamelled with subjects from the Martyrdom of St. Agnes, accompanied by inscribed scrolls.

"I.—Procopius offering a casket of jewels to Agnes, and demanding her hand. She answers: '*Illi sum desponsata cui angeli serviunt.*'"

"II.—The Saint standing in front of a house of ill-fame, to which she had been consigned by the judge; before her Procopius lying dead, and a devil preparing to carry him off. On the scroll: '*Quo modo cecidisti qui mane oriebaris.*'"

"III.—The Saint takes compassion on Procopius and restores him to life, and exhorts him: '*Vade, amplius noli peccare.*'"

"IV.—Sempronius and Aspasius, the former pointing to Agnes and saying: '*Nichil invenio cause in eam.*'"

"V.—Ineffectual attempt to consume the Saint by fire in the presence of Aspasius, and the executioner driving a spear into her neck. She expires, saying: '*In manus tuas domine commendo spiritum meum.*'"

"The cover has been surmounted by a finial, now lost, from which rays of red enamel have proceeded; and has been bordered by an ornamental coronet with pearls, of which only the supporting band now remains. Inside is a medallion, with a half-length figure of Our Lord in glory, holding a chalice.

"The bowl is shallow, and has on the outside a continuation of the subjects of the Martyrdom of St. Agnes.

"VI.—The burial of the Saint attended by priests. On the scroll: '*Ecce quod concupivi jam teneo.*'

"VII.—St. Emerentia, sister of St. Agnes, being stoned to death at her tomb; with label: '*Veni soror mea mecum in gloriam.*'



ROYAL CUP.

"VIII.—St. Agnes and other martyrs appearing to her relations at the tomb, and saying: '*Gaudete mecum.*'

"IX.—The Princess Constantia lying on the tomb, and St. Agnes appearing to her, and saying: '*Si in Christum credideris, sanaberis.*'

"X.—The Princess, cured, at the feet of her father. On the scroll: '*Hec est virgo sapiens una de numero prudentium.*'

"Within the bowl is a beautiful design representing St. Agnes kneeling at the feet apparently of her judge, with a book inscribed: '*Miserere mei Deus sancte,*' and above her a scroll with: '*In corde meo abscondi eloquia tua ut non peccem tibi.*'

"The shape of the foot has been altered by the addition of bands to the upper part at two different times, probably to bring it more into the fashion of the periods at which they were added. On the base, which is the original portion, are enamelled the symbols of the Four Evangelists, with their names; and this fits into an elegant coronal of open-work, formed of leaves with pearls between. A small ornamental moulding is below, being of the same design as the edges of the two medallions inside the cup and cover. The additions to the stem are as follows: First, a band of gold, coarsely engraved, with four Tudor roses enamelled in relief, and in the style of the Tudor Kings. The gold is of a somewhat paler tint than the original metal. Second, the roses having been removed from the upper part, a plain band has been added with an enamelled inscription in three lines, divided by an olive branch. It reads as follows:

"GAZÆ SACRÆ EX ANGLIA RELIQUIAS PACIS INTER
REGES FACTÆ MONUMENTUM, CRATERA AURO SOLIDUM
IOAN. VELASQ. COMESTAB, INDE R. B. G. REDIENS, XPO
PACIFICATORI DD.

"It should be stated that the enamelling is what is technically called 'translucent on relief,' the designs being sunk and the cavities filled with brilliant enamels of various colours, and the shadows are produced by the depth of the engraving. The figures are entirely enamelled, including the faces and hands, which, in somewhat earlier works of the same class, are usually left in the metal. The golden ground is diapered throughout with pounced scroll-work, among which fantastic birds are occasionally introduced.

"The subjects are designed with great artistic skill, in the best style of the period, and the enamelling is exceedingly brilliant and well preserved, excepting in a few places where it must have been subjected to violence. From the costumes, the cup should date from the fourteenth century, and be of French work.

"The history of the Cup seems to be as follows: It has been bought by Messrs. Wertheimer from Baron Jerome Pichon, the well-known French collector. He acquired it in 1883 from a Spaniard, who proved to have been the agent of the Convent of Santa Clara de Medina de Pomar, near Burgos, the burial place of the noble family of the Duques de Frias. According to the Inventory of the Convent, it was given to them in 1610 by Juan de Velasco, Constable of Castile and Duque de Frias, who had been Spanish Ambassador to James I., to conclude a treaty between the two monarchs, when he received this Cup and other valuable gifts from the English King.

"This explains the inscription on the foot, and the gift of the Cup by James I. in 1604 is mentioned in contemporary history, especially in the 'Relacion' published by the Constable in 1604.

"The constable states that the valuable gifts that he received had belonged to the King's predecessors, and the Cup is accordingly mentioned in an inventory of Queen Elizabeth's plate (Stowe MSS., Brit. Mus.) 38 Qu. Eliz. 1596; and in a previous inventory of the same Queen, as follows: '*Item oone cupe of golde with imagerie, the knoppe a crowne imperiall, and about the border of the cover and the fote a crowne garnished with 61 garnishing perles. Poids 79 oz.*'

"From its weight, this must certainly be the object mentioned in the inventory taken at the death of Henry VIII. in 1547, now preserved at the Society of Antiquaries, viz.: '*Item a cupe of golde with imageries. The knoppe a crowne imperiall and aboute the bordare of the cover and the fote a crowne garnished with 62 garnishing perles, weying 79 oz.*' It is further mentioned in inventories of the years 1521 and 1532, the former being as follows: '*Item a cuppe of golde enamylled with ymagry, the knop a crowne imperiall, and aboute the border of the cover and fote a crowne garnished with 62 garnishing perles poyz 79 oz.*' This shows that no alteration had been made in the cup between Henry VIII. and Elizabeth.

"A still more interesting entry of the 28th Henry VI. (1449) relates to the cup. It is printed in 'Calendars and Inventories of the Exchequer,' vol. ii., p. 207, in a list of precious objects delivered to the King's treasurer to be pledged:—'*Item unum ciphum auri coopertum et esmaelitum cum diversis imaginibus et garnisatum cum ij bales iij saphiris et lxxij perulis. Pond. lxxiij unc iij quart.*'

"It is to be presumed that the knop in the form of a crown was added by one of the Tudor monarchs, and would not be in accordance with the original style of the cup. It is therefore probable that, in the time of Henry VI., the knop or finial consisted of a jewelled ornament which contained the two balas rubies, four sapphires and the additional pearls mentioned in the document, as it is difficult to see otherwise where they could be placed. This would serve to account for the difference in weight between the earlier and later entries, and would show that the crown was a heavy object; its absence now, and that of the upper coronet of pearls, would account for the present difference in weight.

"That the Cup was not an object of ecclesiastical use seems to be shown by the way in which it is entered in the inventories. It is well known that specimens of secular plate are much rarer than contemporary objects for ecclesiastical use, from the numerous causes that have led to the destruction of the former.

"A subscription is being raised to buy this precious relic for the British Museum, and three-fourths of the necessary sum (£8,000) have been raised, of which, £2,000 has been contributed by the Treasury."



It is with very sincere regret that we record the decease of Mr. James Edward Nightingale, F.S.A., of the Mount, Wilton. Mr. Nightingale was well known as an accomplished antiquary, and as a recognised authority on many subjects; but to those who had the pleasure of knowing him personally, the loss is that of a courteous and genial friend, who was always ready to place his varied and accurate knowledge at the service of others. Mr. Nightingale's work on the *Church Plate of Dorset* was reviewed in the *Reliquary* for January, 1890, and in the ensuing number he contributed a valuable paper on the *Plate in the Tudor Exhibition*. At the present time the publishers have just issued his volume on the *Church Plate of Wilts*. This work Mr. Nightingale only lived to finish, but not to see actually published; and so not long enough to hear any of the acclamation of praise, with which it will be greeted by all who are competent to pass an opinion on it. The circumstance of its publication, at the very time of its author's death, confers a singularly painful and melancholy interest on the work. Mr. Nightingale, who died on February 22nd, was seventy-five years of age; he was elected a Fellow of the Society of Antiquaries on February 18th, 1875.



THE CUMBERLAND AND WESTMORLAND ANTIQUARIAN AND ARCHÆOLOGICAL SOCIETY and Lord Muncaster propose, this year, to excavate the desolately situated camp of Hardknott, on the fell of that name in South-west Cumberland, which commands the ancient Roman road from the port of Ravenglass to the camp at Ambleside. Preliminary excavations were made in 1889 by Mr. Swainson Cowper, F.S.A., and in 1890 by Sir Herbert Maxwell. Chancellor Ferguson made an attempt in 1891, but was driven away by the weather. These gentlemen, Lord Muncaster, the Rev. T. Lees, F.S.A., and the Rev. W. S. Calverley, F.S.A., are on the committee to conduct the exploration, and Mr. Dymond, F.S.A., will act as resident engineer and surveyor. From the remote and inaccessible position, the site has never been under the plough, and the explorers expect to recover the complete ground plan of a Roman camp. It is to be hoped they may be blessed with fine weather; archæological exploration at an

elevation of 700 feet above the sea, on a bleak and shelterless fell in Cumberland, is no joke; however, a van and tents will be provided against storms.



The Corporation of Carlisle are engaged in building large additions to Tullie House, which is to shelter, among other institutions, the Museum now in poor quarters in Finkle Street. Extensive excavations have been made for cellars, and great care has been taken to secure for the Museum all finds, and the workmen are paid their value for giving them up, a plan which has answered well. The made soil went down to the depth of 20 feet, and at that level a bone arrow head occurred—a relic of the original inhabitant. Some bits of brass also occurred at this depth, and a bronze pin, apparently a *stylus*; from this level, 20 feet, up to 8 feet, the earth was full of Roman remains, coins (not very many), pottery and glass, the richest *stratum* being from 18 to 15 feet; at 18 feet occurred a spirited carving of a boar's head, the badge or device of the twentieth legion; the horns of red and roe deer, cut with a saw, were also found, and tusks of boar. Much of the pottery presents potter's marks, but a complete list has not yet been made of them. A ball of flint, 4 inches in diameter, is a puzzling object, as flint is not found in Cumberland. A massive oak stockade was found at a great depth, and awaits careful examination, when the snow goes.



Three additional volumes of the extra series of the Cumberland and Westmorland Antiquarian and Archæological Society's publications are almost ready. The first two (Volumes V. and VI. of the series) are "Papers and Pedigrees mainly relating to Cumberland and Westmorland," by that excellent antiquary, the late Wm. Jackson, F.S.A., and will contain his valuable pedigrees of the Curwen, Orfeur, Huddleston, Dudley, Threlkeld, Richmond, and other local families, and his monograms on Whitehaven and on St. Bees Grammar School; they are edited by his widow. The other volume, Vol. VII., is "The Boke off Recorde of Kendal." This most interesting volume is a copy of the first Minute Book of the Corporation of Kendal. It was begun in 1575, is engrossed in the peculiar spelling of the period, and starts with a list of the Free Inhabitants, giving their places of residence, and the taxes they each paid. It also contains a list of the various trades then carried on. Besides the ordinances of the trades, the book contains orders relating to Corpus Christi Plays, regulations for playing games, etc., and also a great many rules and orders for the regulation of domestic matters, presenting generally a vivid picture of urban life of the middle class inhabitants of that period. This volume will be edited by Chancellor Ferguson.



The new issue of the Society's "Transactions" will shortly appear, and will contain many valuable papers, which will be lavishly illustrated, particularly Mr. Swainson Cowper's on "Iron Candlesticks,"

Mrs. Ware's on "Episcopal Seals," Mr. Boner's on "Piscinas," and Dr. Taylor's on "Manorial Halls." Beautiful plans by Mr. Dymond of Prehistoric Settlements at Barnscar, Yamwith, and Hugill, will also be given. The Society will also issue with the "Transactions," No. 6 of their tract series, Hugh Todd's "Notitia Ecclesiae Cathedralis Carleolensis," and "Notitia Prioratus de Wedderhall."



SOME time ago while some workmen were at work on the bank of a stream close to Betterton, in the Parish of Lockinge, on Lord Wantage's estate, they found a skeleton, in a crouching posture, about seven feet below the surface of the soil. Unfortunately they contrived to damage it with their tools. From various ornaments which were found near it, it was conjectured to have been the skeleton of a female. Unfortunately the bones were re-interred without having been properly examined by an expert. The ornaments, which are now in Lord Wantage's possession, are a plain ring, broken into three pieces, made of copper or gold; two circular brooches or links, an inch and a half in diameter, with the remains of pins; a perforated glass bead of a bluish colour, the hole on one side of the head being larger than that on the other, and with eight grooved indentations cut in it. The skeleton was re-interred where it was found.



THE THORESBY SOCIETY (Leeds), which owes its origin and much of its success to Mr. Edmund Wilson of that town, is continuing to do useful work. The annual meeting was held on March 23rd, when several new members were elected. The publications for the years 1889 and 1890, include the registers of the parish church from 1571 to 1612 (forty-one years), and two Miscellaneous Parts, containing *inter alia*, Kirkstall Abbey Rent Roll, Leeds Subsidy Roll, Hunter's Church Notes, Testamenta Leodiensia, etc.



THE SOCIETY FOR PRESERVING MEMORIALS OF THE DEAD continues its useful and important work, thanks greatly to the energy of its secretary, Mr. W. Vincent. At a meeting held on February 15th, a paper was read on Dore Abbey, and reports as to monumental memorials, etc., were received concerning Norton Canes, Staffordshire; Rotherfield Greys, Oxon.; Newent Gloucs.; Gilbert White's Tomb at Selborne; Oxnead, Norfolk; St. David's Cathedral; Llangwyfen, Anglesey; St. Cuthbert's Wells, etc. The publication of *Norwich Monumental Inscriptions and Memorials* has been commenced. Part I., dealing with the cathedral church, and with an introduction and notes by Dr. Bensly, F.S.A., has been issued, price one shilling.



Students of Liturgical matters owe much to Dr. Wickham Legg, F.S.A., to whom, among other things, the foundation of the HENRY BRADSHAW SOCIETY is mainly due. That society has issued its first

volume, which is the *Westminster Missal*. This has been admirably edited by Dr. Legg himself, and it makes an excellent beginning of what we hope, and we believe, is likely to be a long series of successful and valuable publications. The only matter for surprise is that such a society was not founded long ago. The Report for last year is before us, and indicates a very hopeful outlook for the future of the newly formed society.



THE WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY has been much exercised of late in considering the best mode of compiling a new "History of Worcestershire." In January last the Society summoned a general meeting of its members and friends to hear an address on the subject from Mr. Willis Bund, F.S.A. The question was then exhaustively discussed, the result being a general consensus of opinion that the Architectural Society was too limited in its scope and operations to do more than initiate this great county work—that a new Society must be specially established for the purpose—and a committee was formed to ascertain from the gentry of the county and city what support is likely to be offered for the encouragement of this literary enterprise. We hope soon to hear of the successful result of this movement.



The thirty-sixth annual meeting of the Society was held on the 7th of March, at the Guildhall, Worcester. Mr. Noake, one of the hon. secs., read the committee's report, which noted with satisfaction the consent of the new Bishop and Dean of Worcester to occupy the places of their predecessors, the first as Patron and the last as a Vice-President of the Society, while Earl Beauchamp and Canon Teignmouth Shore had also become Vice-Presidents. Other considerable accessions to the roll of members had been made, including the present and late Mayors of Worcester.

The balance of funds in hand amounted to £71 8s. 2d., as compared with £77 9s. 3d. in the previous year. The report detailed the Society's operations during the past year—the assistance it had given to the restoration of ancient buildings at Worcester and Kings Norton; its ineffectual efforts to save from defacement the old Priory Gatehouse at Malvern; the excursions to Alvechurch, Beoley, Redditch, and Dudley; noticed the new local archæological works published during the year; and lastly, placed on record all the church work of building, restoration, or fitting done within the diocese for the same period. The report also announced with regret the resignation of the joint honorary secretaryship by Mr. Noake, on the ground of deafness and advancing years. In his place was appointed the Rev. Hamilton Kingsford, vicar of Stoulton, near Worcester, and Mr. Noake accepted the post of librarian.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE ANNALS OF THE BARBER-SURGEONS OF LONDON. Edited by Sidney Young. Quarto, pp. xii., 623. London; Blades, East, and Blades. Price £1 11s. 6d.

This very fine volume ought to have received an earlier notice on our part. It reflects great credit on Mr. Sidney Young and his coadjutors, to whom it has manifestly been a labour of love; and to the publishers also, no less credit is due, for the beautiful manner in which the history and records of the Barber-Surgeons of London are presented to the public. It is, of course, impossible for us to give anything like a complete *resumé* of the six hundred and more pages of this work. We can only mark out for a very brief notice a few out of the many points which have struck us in going through the pages. Imprimis, we must, with one or two exceptions to be mentioned later, warmly commend the illustrations and reproductions of documents in the book. Mr. Young says, with commendable pride, in the preface, that the work has been one of great labour. This anyone familiar with the study of original documents can well appreciate. To have gone through a hundred books of records, besides searching through documents in the British Museum, the Record Office, Somerset House, and the Guildhall, was no light undertaking indeed; and it is not wonderful, with the mass of accumulated material before him, that Mr. Young should have found it difficult to arrange his subject matter into distinct chapters, or to decide on what to print, or what to reject. So far as the reader of the book can judge, Mr. Young's arrangement of the matter, as well as his selection of material, has been satisfactorily made.

Originally barbers only, then as the assistants of the clergy, who till the middle of the twelfth century seem often to have acted as surgeons also, the Barber-Surgeons evolved themselves from a religious into a trade guild, comprising, under their double designation, those who practised as barbers only, and those who as barbers also went in for the higher pursuit of surgery in addition, or by itself. The gradual evolution is well traced by Mr. Young, and it is interesting to note at quite an early date (1382) the appearance of a quack; and more interesting too to find (page 37) that this worthy's *recipe* for fevers was a charm, written on paper, the words being those of the "Anima Christi," frequently attributed in modern Roman Catholic manuals of devotion to St. Ignatius Loyola, who died in 1556. On page 49, Mr. Young quotes the letter of Archbishop Arundel, concerning the due observance of Sunday by the Barber-Surgeons. The letter has been published before, but it is necessarily reproduced in its proper sequence in the book before us. It is strange to find Arundel deliberately speaking of Sunday as the seventh day, and not as the first day of the week.

In 1462, Edward IV. granted a Charter of Incorporation to the Barbers. Opposite page 62, a beautiful reproduction in colour is inserted of the letters patent granted in 1497, by the master and wardens of the Barber-Surgeons Company, to Robert Anson, authorizing him to practise as a surgeon. In 1499, Henry VII. granted a Confirmation of the Charter of Incorporation, with some notable alterations, whereby four instead of two governors were appointed, and the company is described as "The Mystery of Barbers and Surgeons," and not of "Barbers" only, as before. In 1511, and the subsequent years, we arrive at the beginning of legislation regarding the licensing of persons to act as surgeons. Mr. Young, in his discussion of the question of licensing by the ecclesiastical authorities, has omitted a reference to the canons of 1603. In foreign countries, if Denmark and Norway may be taken as examples, a rather similar practice seems to have prevailed, and to this day Chapter III. of the *Kirke-Ritual* relates to matters concerning the regulation of midwives ("Barsel-Qvinder" and "Jordemoedre") in those countries.

In 1540 occurred the union of the unincorporated Guild of Surgeons with the incorporated Company of Barbers. This, as Mr. Young points out (page 79), was not "a joining of Barbers with Surgeons (that had existed from the earliest times), but was the consolidation of the "Guild of Surgeons" with another body of Surgeons who were incorporated, and practised under the name of "Barbers" in conjunction with actual working "Barbers."

Mr. Young afterwards discusses the question, whether Holbein's celebrated picture refers to the granting of the Charter by Henry VIII. in 1511, or to the passing of the Act of Union in 1540. We are not sure that we agree with his conclusions, but, as we have no opportunity for treating the question here in all its bearings, we pass it by, merely observing that there is a great deal to be said on both sides. Mr. Young mentions the story, that Sir Robert Peel was so much impressed by the head of Penn in Holbein's picture, that he is actually reported to have offered £2,000 for it, if cut out!

Unfortunately, we cannot prolong our notes further; but we may mention, that the Barber-Surgeons Company possesses two fine royal cups, one of them given by Henry VIII., and the other by Charles II. The illustrations of these pieces are unworthy of the cups, and are not in keeping with the excellence of the rest of the book. It is a pity, too, that the plate is not more fully described, with measurements of the various vessels, and a record of the hall-marks. In fact, the cup given by Henry VIII. in 1540 has hall-marks which show it to be a few years older,* and Mr. Young, from omitting to record the hall-marks, seems to have missed this fact.

Towards the end of the volume some inventories are given. They do not strike us as containing many entries of interest, but, on page 489, we may call attention to the record, in 1728, of "An earthen monteth," a vessel hitherto supposed to have been invariably made of

* *Old English Plate* (Cripps), 4th edition, p. 342, where the date letter is given as that of 1523.

silver. In taking our leave of this beautiful volume, we would once more congratulate all concerned in its production on the very successful issue of their labours. May the other city companies fare equally well!



OLD DUNDEE—ECCLESIASTICAL, BURGHAL, AND SOCIAL—PRIOR TO THE REFORMATION. By Andrew Maxwell, F.S.A., Scot. *Edinburgh: David Douglas, Castle Street; Dundee: William Kidd.* Cloth 4to., pp. xvi., 424. Price 12s. 6d.

The *Reliquary* has on a previous occasion had the pleasure of warmly commending a work by Mr. Maxwell on the History of Dundee, and we are very glad that we are able to speak in equally favourable terms of the volume before us. We gather from the preface that it was something of a revelation to Mr. Maxwell, when studying the earlier archives of Dundee, to discover how interesting a history of the town was recorded in those documents, relating more especially to the period immediately preceding the Reformation. We are the more grateful to Mr. Maxwell for the present book, because so very little has hitherto appeared concerning municipal life in Scotland during this particular period.

The book is divided into two parts, the first of which is entitled "The Church in its time of change," and is sub-divided into twelve chapters; the second part, being devoted to "Burghal and Social Life," is divided into thirteen chapters. It is difficult to say which is the more interesting of these two sections; but there is no doubt that the more valuable is the first part, from the fact we have already alluded to, that it gives us the history of the town in detail, at a time when we know very little generally of the history of Scotch municipal life. Mr. Maxwell appears to us to have made a judicious use of his materials, to have been studiously accurate, and to have arranged the subject matter well.

The history and appointments of the church of St. Mary are very thoroughly dealt with, and our only regret or complaint is that the curious ecclesiastical inventories which Mr. Maxwell quotes at times, have not been fully transcribed and printed in an appendix. We hope, if a second edition is called for, that this will be done. We gather from them, that the Sarum use was followed at St. Mary's (the chief church of Dundee), and probably therefore throughout the diocese of Brechin. Among the goods of the high altar in St. Mary's we note (page 13) a silver-gilt chalice with a crystal knot, and with a silver spoon. This was in 1454, and at the same time at St. Katherine's altar in St. Mary's church, there was a tin chalice, which also had a silver chalice spoon. Later, in 1551, at the Alms-house chapel in Dundee, there is a record (page 66) of "ane silver chalice, weighing auchteen unce spune and all." These late references to chalice-spoons are of interest.

We wish we could follow Mr. Maxwell, chapter by chapter, through the first part of the book, but space forbids. We will merely say that this part of the book deals very thoroughly with all the churches and religious establishments of Dundee up to, and including the day

of change, when the buildings were despoiled, and their goods seized and sold. There is a quaintly worded record on page 171 of "the rousing* of twelve kapes, their vestments, and their ornaments, whilk servit some time in the Papistrie within the burgh," etc.

The second part of the book, although not so important, is almost the more interesting from the variety of matters which are brought under the reader's notice; the government of the town, the regulation of traders, the succession of property, and not least, the shipping records are full of curious interest. These have been admirably arranged by Mr. Maxwell. There is an interesting account (page 330) of the town marks to be used in 1558 in sealing cloth, and we wish that Mr. Maxwell could have seen his way to have given a facsimile of these marks. In the twelfth chapter there is an account of the punishments inflicted for various offences, and Mr. Maxwell remarks, in this connection, on the very slight social disorder which prevailed in Dundee during a time which, in Scotland generally, was marked by turbulence and lawlessness.

Some inventories of household effects, and lists of articles brought by ship to Dundee, add a good deal of interest to this portion of the book. We wish that we had space to make a few quotations, but we must content ourselves with once more commending the book itself. Dundee is certainly fortunate in possessing so careful, and appreciative a historian as Mr. Maxwell has proved himself to be.



TWO THOUSAND YEARS OF GILD LIFE. By the Rev. J. Malet Lambert, M.A., LL.D. Cloth, 8vo., pp. xi, 414. *Hull: A. Brown and Sons.* Price 18s.

Our main objection to this admirable book lies in its title, which is unfortunate. It has a *bizarre* sound, is to some extent misleading, and may, perhaps, deter people from making use of the book. This would be a very great pity, for we have no hesitation in saying that this is one of the most thorough and scholarly of the works which have been written on the subject of gilds, whether religious or trade gilds. In addition to this, a full account is given of the whole of the gilds of Kingston-upon-Hull, together with entire transcripts of all their ordinances, the latter being accompanied by a series of excellent notes. Who, we ask, would gather all this from the title of the volume? The book is divided into thirty-six chapters, the first seven of which deal with the origin of gilds; with gilds in Greek and Roman antiquity; with the earliest forms of English gilds; with gilds after the Conquest, etc.; and with the rise of the Gilda Mercatoria. All of this is very well worked out, and a great deal of new light is thrown on many obscure points. In chapter viii. we reach the subject of the local gilds of Hull. Each of these is dealt with in a thorough and satisfactory manner. The first four of these chapters treat of religious gilds. In chapter xii. we are introduced to the Hull trade gilds, and their ordinances. These are continued through more than twenty succeeding chapters.

* Selling by Auction.

A list of them must suffice (the numbers relating to the chapters): 12, Hull Trading Companies; 13, Merchants of the Staple; 14, Merchant Adventurers, etc.; 15, Merchant Gild of St. George; 16 and 17, the Merchants' Company (19th of Elizabeth); 18, Fraternities of the Crafts; 19, Weavers; 20, Glovers; 21, Brewers; 22, Tailors; 23, Joiners; 24, Carpenters; 25, Goldsmiths, etc.; 26, Bricklayers, etc.; 27, Coopers; 28, Bakers; 29, Cobblers; 30, Cordwainers; 31, Innholders; 32, Shipwrights; 33, Barber-Surgeons and Peruke Makers. In all these cases we have a full transcript of the ordinance of each gild, as well as some excellent notes by Dr. Lambert. As regards the Goldsmiths, the only document is that of a "composition" of 1598, whereby a most incongruous jumble of gilds united together for mutual strength and protection. Dr. Lambert truly remarks on the restraint which these different crafts must have exercised, when the searchers went their rounds to examine the work of the united trades. What could there have been in common to goldsmiths, smiths, pewterers, plumbers, glaziers, painters, cutlers, musicians, stationers, bookbinders, and basket makers to induce them to decide that they should be combined in "one intire company and not several companies, and shalbe called the company of goldsmithes and smithes and others their bretheren"?

As regards the Innholders, Dr. Lambert does not seem to have been aware of an amusing town regulation recorded in the Lansdowne MSS. (No. 891, fo. 36) which is worthy of being placed on record as illustrative of Hull manners and customs in the past, if not of the humour of its municipal rulers too. "Item. That noe woeman shall keep a Tavern unless she keep a husband."

In chapter xxxv. Dr. Lambert discusses the legal aspect of the incorporation of gilds. He asks, and answers very clearly two questions, which, stated briefly, are: (1) To what extent were gilds corporations? (2) To what extent could they call themselves into existence, and if authority was needed, who had the power of incorporating gilds? This chapter clears up a great deal of doubtful matter. It is, of course, largely a legal matter, and there is no doubt that a great deal of confusion has existed on the subject in the past; several civic authorities in various towns have wrongly exercised a supposed power of incorporating trade gilds. Instances of this may be found at Exeter (Izacke's *History of Exeter*, page 85), and at Chester (*Harleian MSS.*, No. 2054, fo. 59). We cannot do better than call particular attention to this chapter.

The Surtees Society has in actual course of preparation a work on the trade gilds of Newcastle-on-Tyne, and another in contemplation on those of the city of York, the ordinances of the latter having been transcribed in readiness. When these two works are issued, we shall be in possession of a remarkable series of works relating to the ordinances of gilds in the north of England; and it is to be hoped that the gilds of Newcastle and York may find editors as competent as Dr. Lambert. It would be difficult to speak too highly of the book, which we ought not to forget to say is admirably printed, and contains several illustrations.

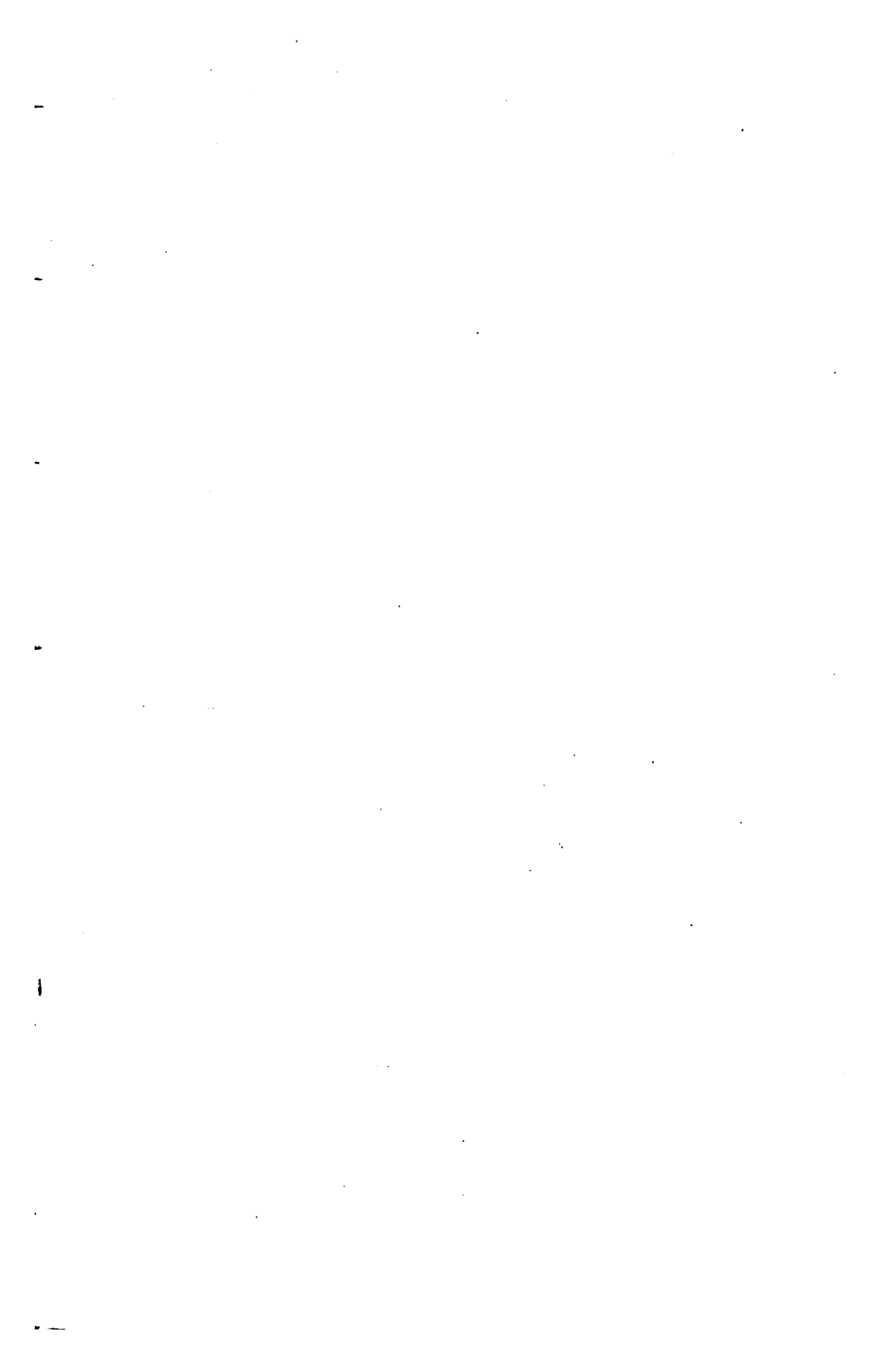
OLDE LEEKE. By M. H. Miller. Cloth, Demy 8vo., pp. xviii, 330. *Leek: published at the "Times" Office.* Price 10s. 6d.

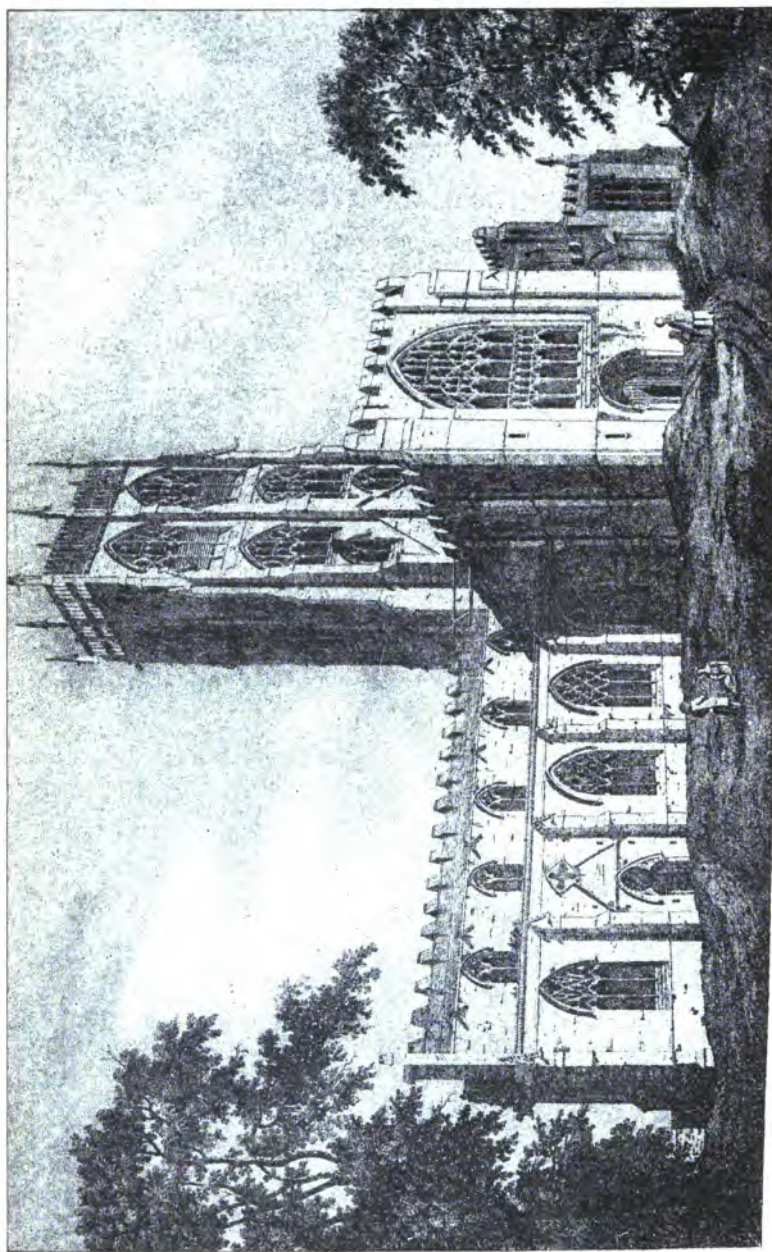
We can quite believe that this volume will be very warmly welcomed in Leek and the surrounding neighbourhood, for it contains a mixture of all sorts of anecdotes connected with the past in Leek. Its main value strikes us as lying in the fact that a large number of traditions, which are otherwise likely to be lost, are here preserved. In many respects the book is a good model of the way in which articles which have appeared in a local newspaper can be suitably served up in a separate volume. The book is well printed (not from the type as set for the newspaper) on good paper, and has several illustrations of varying degrees of merit. It is essentially a popular book of local antiquities. The notes are well written, and are quite free from the penny-a-liner character, which spoils so many of otherwise fairly useful articles on archæology published in newspapers. Mr. Miller is to be congratulated on the character of the book, although it must not be supposed that it contains much of general use or value to the scientific antiquary. It makes, indeed, no pretension to this, so far as we can see; but, as merely containing a number of notes concerning the past history of Leek, it is thoroughly to be commended, and we think that it would form a very good model for others to follow who may think of treading in Mr. Miller's steps. The most readable paper is a gruesome account of an execution in Leek at the beginning of last century, and perhaps the most valuable portion is that which relates to the traditions connected with Prince Charles Edward. There is a vocabulary of local words, some of which strike us as peculiar, if they are fairly set down as local traditional folk words, and not as modern slang importations.

A note on trade tokens draws attention to a newly discovered Leek token, which is heart-shaped, and, it is said, is not included in the new edition of Boyne. As we have not that work by us, we are unable to verify the statement.

Mr. Miller's book does not aim high, but what it attempts is very well done, and, of its class of book, it deserves to take a foremost place. We wish other books of the kind were as satisfactory as this is. With no great pretensions, Mr. Miller has contrived to produce a comely book, which will preserve much concerning Leek which would otherwise soon have been forgotten; and, at the same time, a book which will be read with interest by Leek folk, in many of whom it may be hoped it will stimulate a further taste for a systematic study of the things of the past.

We are obliged to defer for the present an account of the *Proceedings* of various local societies, which we have received. Both the Surrey and the Berkshire Societies have begun an account of the Church Plate in their *Proceedings*, while several other Societies have issued papers of more than ordinary interest, which we hope to notice in our next number. Reviews of several new books also stand over.





FROM DADE'S PLATE, 1784.

— HEDON CHURCH. —

REPRODUCED BY PERMISSION OF THE ARCHBISHOP OF YORK

THE RELIQUARY.

JULY, 1892.

St. Augustine's Church, Hedon.

BY GODFREY R. PARK.

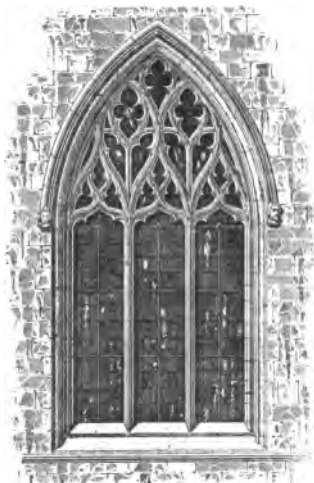
THERE is not perhaps a more interesting point of view in which to contemplate our parish churches, apart from the holier purpose to which they are consecrated, than to regard them as memorials of the former condition of the locality in which they are situate. The secluded church standing at a distance from the village, tells us that a busy population once lived under its shadow, and that where the fields now wave with corn, and the pastures are studded with cattle, a blazing fire once sparkled upon many a hearthstone. When we find the parish church a humble structure, scarcely affording accommodation to a fiftieth part of the parishioners, it reminds us that where all is now commercial bustle or manufacturing industry was once a peaceful village. In many a church the sculptured monument and the graven brass of gallant knight and noble dame remind us of the moated castle or baronial hall, where in the olden time the owners dwelt in feudal splendour, the tyrants or the protectors of their vast domains. Again, when we find the parish church a magnificent structure, utterly disproportionate to the sparse population and limited area of the little town of which it forms the centre, it plainly indicates, that where now is comparative inactivity, there were once not only riches in abundance, but zeal to apply them in rearing a beautiful temple to the Lord of Hosts. To a certain extent the last observation will apply to Hedon. Notwithstanding the present limited size of the town, there can be no doubt that at one time it was much larger in extent and population than it now is, and contained three churches. This is confirmed by Leland in his *Itinerary*, who says, "There were three parochie churchis in tyme of mynde, but now there is but one, St. Augustine's."

Hedon Church (an engraving of which as it was in 1784 is reproduced in Plate v.) has been well described as one of the finest parish churches in England, a magazine of invaluable specimens of medieval architecture, of the most exquisite design, from the earliest to the latest period of the Pointed style, but "the tooth of time, the hand of innovation, and the plague of whitewash and plaster" have invaded it and destroyed many of its beauties. When St. Augustine's Church was built, Hedon evidently enjoyed brighter and palmier days than now shine upon its inhabitants. Doubtless it was, when commercial enterprise enriched the burgesses, and the proud castle of the Albemarles overlooked the town, that the present goodly fabric was

commenced, probably on the site of an older Norman church. The chancel and transepts arose under the eye of some skilful architect, in the days of the third Henry or the first Edward.

The plan of the fabric is a Latin cross, having north and south transepts, a chancel, and a nave. There is perhaps no parish church which affords a better study for teaching the rudiments of medieval architecture than St. Augustine's. Here may be traced the Early English, the Decorated, and the Perpendicular styles, not mixed indiscriminately, but exhibiting such breadth of each style as to keep them perfectly distinct. The chancel and transepts are purely Early English, with the exception of the east window, which is a Perpendicular insertion. The nave is an instance of the Decorated, the eastern portion of it presenting very early specimens of that style; whilst the tower is a noble example of the Perpendicular. There have originally been side aisles on the east to the transepts, and on the south to the chancel, the only vestige of which now remaining is the west wall of the vestry, but from this remnant there is enough to indicate that the destroyed chancel aisle has been amongst the richest and most elaborate parts of the Early English portion of the building.

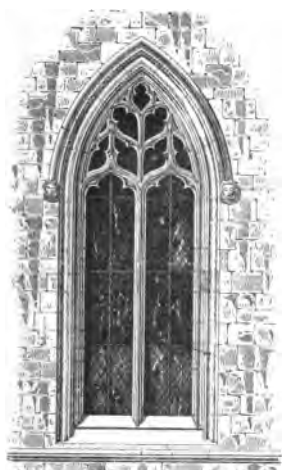
Taking the exterior, and beginning with the chancel, on the north side are three beautiful lancet windows, with shafts, drip-stones, and ornaments, having blank quatrefoil panels at the sides. Above them are three other similar lancet windows blocked up with a range of blank arches. The east end of the chancel has common buttresses at the angles, and a large Perpendicular window of five lights. The south side is nearly a bare wall; part of a pier is seen buried in the wall, which has evidently formed a portion of the south aisle of the chancel.



WESTERN-MOST WINDOW OF NORTH
AISLE OF NAVE.

The exterior walls of the east end of this aisle are concealed in the interior of the present vestry. On the west side of the vestry is a lancet window, formerly the east window of the south aisle of the chancel. The north transept, like the chancel, is a good specimen of Early English architecture. Here is a fine Pointed doorway, with deep receding arch mouldings, and bases ornamented with the peculiar dog tooth decoration used in the works of the period. Above the door are three ranges of lancet windows with slender shafts, with four lancet windows of a similar character on the west side of the transept. The east side is little more than a bare wall with evident indications of communications to a chapel or aisle of the transept southward from the north end of the transept to the

chancel. The south transept, the first work of the recent restoration, corresponds with the north transept, and has had the chapel of a chantry, or a side aisle, leading eastward from the east side of the transept. At the south end of the transept, but not in the centre, is a large semi-circular headed doorway, approached by three steps. Above the doorway are three lancet windows, and above them is a Pointed window. This portion of the church was rebuilt in the year 1867 from designs of the late Mr. George Edmund Street. The nave on the north side has three Pointed windows, a Pointed, arched doorway, surmounted by a pedimental crocketed canopy, above which is a lozenge-shaped window, on the west of which is another Pointed window with decorated flowing tracery of a different design to that of the other three windows east of the doorway. The clerestory exhibits five small Pointed windows, each of two lights. The south aisle and



WINDOW, WEST END OF NAVE.

clerestory present a similar appearance, with the exception of the doorway, which is deprived of its canopy. In the centre of the west end of the nave is a fine doorway. Over the arch is a crocketed pediment. Above the doorway is a large modern, Pointed, arched window of five lights, and with Decorated flowing tracery, with a Pointed window of similar character at the end of the aisles, each of two lights. The tower rises at the intersection of the nave and transepts; it is lofty and well proportioned. In each face are four large Perpendicular windows of three lights.* The following are the dimensions of the church: height of the tower, 129 feet; length of the chancel, 53 feet 9 inches; width of chancel, 28 feet 9 inches; extreme length from north to south, 105 feet 2 inches; from east to west, 164 feet 6 inches.

With respect to the interior. The chancel, formerly separated from the transepts by an oak screen of Perpendicular tracery, is now open. The present oak stalls were introduced, and the east end restored, in 1842, by Sir Gilbert Scott. On the north side are three large lancet windows, also three sedilia, separated by slender columns. On both sides is a triforium, each side containing six arches. The east window is an excellent example of Perpendicular work. On the south side, within the altar rails, are an aumbry and piscina, which were discovered at the restoration in 1842, and on the west side of the vestry door are the sedilia. The vestry is at the south-east corner

* John Skinner of Westgate, Hedon, by will dated November 3rd, 1428, bequeathed 40s. "*fabrice novi campanil de Hedon*" (Wills in York Registry, vol. ii., 542a), showing that the tower was then in course of construction.

of the building. The south transept has on the east side two large Pointed archways (with a massive clustered column), which were once open to the chancel aisle. The triforium on the east and west sides consists of five arches. There is a turret staircase in the south-west corner leading to the triforium. The floor of the south transept is covered by tessellated pavement placed there at the time of the restoration in 1867. It would be presumption to criticise the work of so eminent an architect as Mr. Street, still one cannot help regretting that the present floor, handsome as it is, covers many ancient memorial stones, thereby removing many a landmark in the history of the church and town. The south transept has also two similar archways on the east side (separated by a massive circular pier with a plain capital) which were once open to a corresponding aisle; this appears to have had a groined roof. There is a triforium on the east, west, and north sides of the transept, with a gallery below on the west and north, which is approached by a small door and staircase in the west wall. The nave has four clustered columns with plain capitals and five arches on each side. The clerestory windows are over the points of the arches. The font in the south-west corner of the nave is of red granite, and is richly sculptured with shields, quatrefoils, and heads. It has a plain shaft, and may be assigned to the age of Henry VI. The stained glass in the church are the figures of our Saviour in the east window, three memorial windows in the south aisle of the nave, and two in the north aisle, all modern.

The church is not rich in monuments. At the north-west corner of the nave, laid loose on the floor, is a blue granite slab, on which is an ornamental cross, this probably at some time has marked the resting-place of an ecclesiastic connected with the church; and in the same place is a stone effigy, much worn with age and exposure, the monument of some wealthy burgess of the town, of the time of Henry VI. In the floor of the north transept are two matrices of brasses, one in part much worn, the other sharp and clear. They have each been memorials of a man and his wife, and both are of the latter part of the fifteenth century.

The church contains a peal of six bells, the oldest date on which appears to be 1686. The legend on the second bell is curious: "Winde them and bring them and I will ring for them," is probably intended for the passing or burial bell, but may also refer to the marriage bell, by a play upon the word wind. Thus to the mourners "Winde, or put on the winding sheet, and I will ring (knoll) for them, and to the lovers winde, *i.e.*, win them and bring them, and I will ring (merrily) for them." The earliest registers are about the year 1549. The plate is of no antiquity or interest, having been given in the present century.

[The Editor has in his possession an original Rental of the chantry of St. Mary, Hedon, for the year 1422. It gives what is to all intents and purposes a street directory of Hedon at the time. This Rental, which is, in some respects, more full than any of those printed in Poulson's *Holderness*, we propose to print with some other notes, and with a ground-plan of St. Augustine's church, in October.]

The Chester City Companies.

I.

BY HENRY TAYLOR, F.S.A.

FEW cities had so many and so important trade companies as had Chester, and yet perhaps less is known of them than of any other trade gilds in the country.

Hemingway, in his *History of Chester*, published in 1831, says: "The number of the companies has formerly somewhat varied; they are now nominally twenty-five, though two of them no longer exist in fact." He then proceeds to enumerate them as follows:

1. Tanners.
2. Merchants, Drapers, and Hosiers.
3. Brewers.
4. Barbers, Chyrurgians, Wax and Tallow Chandlers.
5. Cappers, Pinners, Wire Drawers, and Linen Drapers.
6. Bricklayers.
7. Wrights and Slaters.
8. Joiners, Carvers, and Turners.
9. Painters, Glaziers, Embroiderers, and Stationers.
10. Goldsmiths and Clockmakers.
11. Smiths, Cutlers, Pewterers, Cardmakers, and Plumbers.
12. Butchers.
13. Glovers.
14. Cordwainers.
15. Bakers.
16. Fletchers, Bowyers, Coopers, and Stringers.
17. Mercers, Grocers, Ironmongers, and Apothecaries.
18. Innholders, Cooks, and Victuallers.
19. Feltmakers and Skinners.
20. Saddlers and Curriers.
21. Tailors.
22. Fishmongers (no longer existing).
23. Clothworkers, Walkers, and Masons.
24. Dyers (no longer a company).
25. Weavers.

These ancient companies, which still survive, were chartered, some by the Mayor and Corporation and others by the Crown itself, or rather by the Palatine Earl of Chester. In mediæval times they performed at their own cost those celebrated Whitsuntide plays, which may fairly rank as one of the foundation stones of the British drama, and even of English literature. These Chester plays have been edited from the various MSS. relating to them, and printed by the Shakespeare Society in their vols. for 1843 and 1847.

The following account of them, and in what manner and by whom they were performed, was written by Archdeacon Rogers, who died in 1595, having seen the plays performed at Chester in the preceding year.

"Now of the Playes of Chester, called the Whitsun Playes.

The author of them.

The maker and firste inventer of them was one Randoll, a monke in the abbaye of Chester, who did transelate the same into Englishe, and made them into partes and pagiantes, as they were then played.

The matter of them.

The matter of them was the Historye of the Bible mixed with some other matter.

The first time played.

The time they weare first set forthe and played was in anno 1339, Sir John Arneway being mayor of Chester.

The Players and Charges thereof.

The actors and players weare the occupacions and companies of this cittie; the charges and costes thereof, which was greate, was theires also. The time of the yeare they weare played was on Monday, Tuesday, Wenseday in Whitson weeke.

The maner of them.

The maner of these playes weare, every company had his pagiante, or parte, which pagiantes weare a high scafolde with two rowmes, a higher and a lower upon 4 wheeles. In the lower they apparrelled themselves, in the higher rowme they played, being all open on the tope, that all beholders might heare and see them.

The Places and where they played them.

The places where they played them was in every streete. They begane first at the Abay Gates, and when the pagiante was played, it was wheeled to the High Crosse before the mayor, and so to every streete, and so every streete had a pagiante playing before them till all the pagiantes for the daye appointed weare played, and when one pagiante was neer ended worde was broughte from streete to streete, that soe the mighte come in place thereof, excedinge orderlye, and all the streetes had their pagiante afore them, all at one time playing together, to se which playes was greate resorte, and also scafoldes, and stages made in the streetes, in those places wheare they determined to playe their pagiantes.

The Companies y^t broughte
out their Pagiantes.

1. The Barkers and Tanners
2. Drapers and Hosiers
3. Drawers of Dee and Water Leaders

The Ptes that every
companye played

} bringe forthe y^e Fallinge of Lucifer

The creation of the
worlde

Noy and his Shipp

The Companies y^t broughte
out their Pagiantes.

The Ptes that every
companye played.

4. Barbers	}	Abram and Isacke
Waxchandlers		
Leeches	}	King Balack and Balam, with Moses
5. Cappers		
Wyredrawers	}	bringe forthe y ^e Nativitye of our Lord
Pynners		
6. Wrightes	}	The Shepardes offeringe
Slaters		
Tylers	}	King Herod and Mount Victoriall
Daubers		
Thatchers	}	The 3 Kings of Coline
7. Paynters		
Brotherers	}	
Glasiers		
8. Vintners and Mar- chantes	}	
9. Mercers		
Spicers	}	

These 9 pagiantes above written were played on the first daye
beinge Monday in Whitson week.

1. Gouldsmithes	}	The slaying of y ^e children by Herod
Masons		
2. Smiths	}	Purification of our Lady
Forbers		
Pewterers	}	The Pinackle with the woman of Canan
3. Butchers		
4. Glovers	}	The rising of Lazarus from death to life
Parchment Makers		
5. Corvesters and Shoe- makers	}	The Comeing of Christ to Jerusalem
6. Bakers		
Mylners	}	Christ's Maundy with his disciples
7. Boyeres		
Flecheres	}	Scourging of Christ
Stringeres		
Cowpers	}	Crusifienge of Christ
Turners		
8. Ironmongers	}	The harowinge of Hell
Ropers		
9. Cookees	}	
Tapsters		
Hostlers	}	
Inkeapers		

These 9 pagiantes above written weare played on the second daye,
being Tuesday in Whitson weeke.

The Companies y^e broughte
out their Pagiantes.

The Ptes that every
compane played

1. Skinners Cardemakers Hatters Poynters Girdlers	}	bringe forthe y ^e The Resurrection
2. Sadlers Fusters		
3. Taylors		Castell of Emaus, and the apostles
4. Fishmongers		Ascension of Christ Whitsonday, the makeing of the Creed
5. Sheremen		bringe forthe y ^e Prophets afore the day of Dome
6. Hewsters and Bell- founders	}	Antichrist
7. Weavers Walkers		
		Domesday

These seaven pagiantes weare played on the third day being Wenesday in Whitson weeke. The laste time these playes weare played in Chester were 1574, Sir John Savage beinge mayor of Chester, John Allen, and William Goodman, Sheriffes. Thus in briefe of the playes of Chester."

The companies also took a leading part in the procession of the midsummer show, which was annually held from an early date up to 1678, when they were discontinued. They, however, joined the Corporation in their processions on great occasions down to recent times.

The following entries relating to the expenses incurred by one of the companies on one of these occasions I have taken from the books of the Barber-Surgeons, etc., Company :

1661-2. Chardges of Midsomer Show.

For stockings for the boy that rid for the Company
(each Company had to provide a boy on horse-
back under a penalty of £5) 00 03 00

for shoues for him 00 02 00

for 4 p of gloves for Aldermen & Stewards 00 08 00

for a p of gloves for the man that carried the banner 00 00 06

for ribbans for the horse 00 02 06

given to the man that led the horse 00 02 06

spent at the house at the Bars waiting on Mr. Maior... .. 00 02 06

given to the Crier at the Bars... .. 00 00 06

given at the Glovers stone to the Castle Prisoners 00 00 06

given at the Northgate to the Cittie Prisoners 00 00 06

spent in St. Nicholas streete 00 00 06

spent at Widdow Hinds 00 00 06

given to the man that hould the boy on horse	...	00	00	06
For a quart of wine at dressing the boy	...	...	00	08
given to the musik	...	...	00	04
for drink at the banquet	...	...	00	04
for the banquet	...	...	00	06

I hope hereafter from time to time to give an account of some of these companies, with extracts from their books. It is surprising to find that, considering the muniments, books, banners, regalia, and seals of these fraternities are in private hands, that so many of them are in existence. I fear, however, that unless they are reformed these ancient gilds will soon become extinct, and their muniments and books may probably be lost. At the present time all the companies are banded together in one common interest to resist the small income, to which they are jointly entitled, being taken from them and applied to other purposes.

Mural Paintings in Berkshire.

BY REV. P. H. DITCHFIELD, M.A., F.S.A.

No part of the ancient decoration of our churches has suffered more than the paintings and frescoes which formerly adorned their walls. In the whole of the country there are very few of the ancient edifices which retain any traces of the numerous quaint designs and figures painted upon the inner surfaces of their walls during the middle ages. Our ancestors used to make free use of colour for the purpose of architectural decoration, and employed several means in order to produce the effect. They sometimes used fresco, by means of which they produced pictures upon the walls covered with plaster while the plaster was wet. Sometimes they employed wall-painting, *i.e.*, they covered the wall when the plaster was dry with some pictorial representation. The distinction between fresco and wall-painting is frequently forgotten. Most of the early specimens of this art are monochromes, but subsequently the painters used polychrome, which signifies, surface colouring, in which various colours are employed.* The vaulted ceilings, the timber roof, the screens and canopies, the monuments with their effigies, as well as the surface of the walls, were often coloured with diaper work. Colour and gilding were marked features in all medieval buildings, and even richly carved fonts and sculptured monuments were embellished with this method of decoration. The appearance of our churches in those times must have been very different from what they are now. Then a blaze of colour met the eye on entering the sacred building; the events of sacred history were brought to mind by the representations upon the walls, and many an unlearned rustic acquired some knowledge of

* *Manual of British Archaeology*, by C. Boutell.

Biblical history from the contemplation of the rude figures with which his village church was adorned.

“ Even the very walls of this dread place,
And the tall windows with their breathing lights,
Speak to the adoring heart.” *

The practice of painting the walls of our churches dates as far back as Saxon times ; but very few fragments of pre-Norman art remain. Of Norman work we have numerous examples, and sometimes it is found that the early specimens of the art have been painted over in later Gothic times, and ruder and larger figures have eclipsed the more careful work of previous ages. An example of this was discovered in the church of St. Lawrence, Reading.

Several circumstances have combined to obliterate these specimens of the art of former days. It was not the intention of the Reformers themselves to destroy them. They distinguished carefully between “an embossed and gilt image, and a process of a story painted with the gestures and action of many persons ; and commonly the sum of the story written withal hath another use in it than one dumb idol or image standing by itself.”† It was left to the Puritans, impelled by fanaticism and ignorance, to make “a slanderous desolation of the places of prayer,” and it is to them we owe much of the destruction of the old mural paintings. At the end of the last century there was a prejudice against them, for in 1773 we find the Bishop of London refusing to allow Reynolds, West, and Barry, to clothe the naked walls of St. Paul’s Cathedral with pictures painted by themselves. Coated over by layers of plaster, or whitewashed until all traces were obliterated, these relics of ancient art have remained for generations, and it is only when an old church is being restored, and the coats of plaster and whitewash removed, that their presence is revealed ; and then too often the colours fade away on exposure to the air.

The first church we will examine is the old church of Arborfield. There were some interesting mural paintings nearly as old as the church itself, which was built in 1256. About twenty-five years ago a new church was erected, and as the roof of the old church was not considered safe it was removed. The building soon became a veritable wreck, and, however much the artistic eye may be gratified by the sight of

“ the ivy green,
That creepeth o’er ruins old,”

the archæologist can but lament over the destruction of many interesting features which used to mark the ancient building. The existence of the paintings was not known until after the roof had been removed, and time soon obliterated all trace of them. Fortunately their memory has been preserved in a paper prepared for the Berks.

* *Lyra Innocentium.*

† Second Homily against Peril of Idolatry.

Archæological Society by Sir John Conroy. He stated that all the masonry of the walls bore traces of having been painted in fresco. The paintings had been plastered and whitewashed over, but in many places where this covering had peeled off the remains of the colouring was tolerably distinct. On the east wall there were three figures, about three feet and a half high, each figure being under a canopy. The one nearest the window represented an ecclesiastic; the painting was much injured from having been exposed to the weather for some time, and it was almost impossible to distinguish the dress accurately, for with the exception of the mitre (which was of the low triangular shape), the outline had been destroyed by damp. However, the figure appeared to be vested, and yellowish stripes resembling a pall were discoverable. Under the middle canopy there were the figures of a woman and child, the height of the latter figure indicating that the child was about thirteen or fourteen years old; they were both dressed in brownish drapery. The third figure was again an ecclesiastic, apparently similar in all respects to the figure first mentioned, but this portion of the wall having suffered more from damp, the painting was more indistinct. Above these figures the wall had been painted with reddish brown paint to represent stones, with a little ornament in the centre of each stone, and after twenty-three years exposure traces of this work may still be seen. Below the figure there was a large circular ring painted on the wall with the same coloured paint. On the north side of the east window there were paintings of a similar character. On the north and south walls there were remains of painted diaper work of the same reddish brown colour, being about two feet wide, and commencing about two and a half feet from the ground. Above this some kind of geometrical pattern appeared to have been painted upon the wall, but of this only slight traces were visible. The mural paintings of Arborfield old church have now completely vanished, and are preserved only in the records of the county archæological society.

The mural paintings in the old Norman church of Padworth have met with a better fate. During the process of restoration, in 1890, they were discovered, having been hidden from view for several centuries. The late Mrs. Darby Griffith, of Padworth House, invited me to inspect them soon after they were discovered, and I have since received a careful description of them from the vicar of the parish. On removing the plaster six consecration crosses were found, on some of which the colour still remains, a red maltese cross, on buff ground, in a plain circle. Of these, two are on the north and south walls almost behind the great tower posts; two on the same walls a few feet from the chancel arch; the two last in the apsidal chancel, one almost in the centre in front of the inner sill of the original east window, and the other a few feet to the north on the same level.

Above the central cross in the apse was found a painting of the Crucifixion, with St. Mary and St. John, on the first plaster close to the flint wall. This painting had been seriously damaged by the erection of a large monument on the wall early in the last century.

The chancel had no east window, but it was thought that one had previously existed—the brick arch and part of the sill being discoverable—hence the architect decided to re-open the window, and part of this painting had, therefore, to be removed. The remains, however, have been carefully preserved. It is supposed to date from the thirteenth century, the colour being Indian red and shades of buff, according to the almost universal practice. The extreme width of the cross is almost five feet. The ends of the arms are shown in perspective. The Virgin's robe is remarkable for a border representing fur. St. John in a cloak, with hood, holds apparently a roll. These figures are about three feet six inches high, and their base about seven feet from the ground. Traces of colour were also found between the central cross and the almetry, which was discovered bricked up on the north east of the apse, also on the stone work of the inner arch.

On the south wall of the chancel arch, facing west, were found two paintings. Above, under a canopy, the top of which is about level with the capitals of the arch, is a bishop, in low mitre and vestments, with crosier. The figure is about four feet high. Below, under a canopy, is a bishop, with low mitre and crosier, apparently in the act of blessing; facing him are three heads, and beyond, another figure, whose hand seems to be lifting some folds of drapery which hang over a beam under the canopy. The lower part of the subject is lost, much of which is painted on the stone itself. Some suppose this to refer to the story of St. Nicholas. It is thought that the date of this picture was the last half of the twelfth century. On the south wall many traces of colour were found in detached fragments; most of it was of some decorative pattern, and one piece, which may have been part of a subject, could alone be preserved. I am indebted to the vicar, the Rev. W. O. Clinton, for the description of this interesting feature of his beautiful church.

At Sulhampstead church, during the restoration, several paintings were found beneath seven or eight coats of whitewash. Miss E. E. Thoyts, the historian of Sulhampstead, supposes them to have been the "handiwork of some Reading monk, copied from those seen in Italy." It appears that the only one recognisable was the representation of St. Christopher, which Miss Thoyts states in her history that it was "deemed lucky to see on first entering a church."*

Unfortunately the paintings were too fragmentary to be preserved, and faded away on exposure to the air. Tracings of them have been preserved. St. Christopher is represented with his usual staff. Strange looking fish swim about his feet as he crosses the river; on the right there is a church, and on the left a windmill. The figure of the Infant Saviour on his shoulders had entirely disappeared. The whole of the picture was enclosed in a border. The staff was yellow,

* The following inscription shows that a sight of the figure of the saint was a preventive against drowsiness during the service :

Christophori sancti speciem quicumque tuetur
Illo namque die nullo languore tenetur.

the clothing dark blue, and the rest of the representation outlined in dark red. This representation was a favourite subject in the middle ages, and was often painted over the earlier designs of previous centuries.

The walls of the ancient church of St. Lawrence, Reading, once glistened with a blaze of colour, and were adorned with magnificent frescoes. Gold and rich colours glittered on the chancel roof, and the stone work of the arches and the font were all painted. The work of destruction was accomplished in 1547, as the following extracts from the churchwardens' accounts show : *

Paid for iiij boketts for the werkmen to whytelyme the churche xij^d

Paid to Alexander Lake a mason for xxij dayes for hym & his s'ant in white lymyng of the churche at ix^d the day xvij^s iij^d.

During the restoration of the church, in 1848, the mural paintings were discovered by the architect, Mr. A. Billing, who read a paper before the Berks. Archæological Society on the subject. He states that on the west wall of the chancel, covered by an altar screen and layers of whitewash, there were five different series of paintings, one beneath the other. The first, second and third series consisted of texts of Holy Scripture, the Creed, and Ten Commandments in old English characters. The fourth row was occupied by a magnificent fresco of the Annunciation ; on the north side was a full-sized figure representing the Archangel Gabriel, the body being covered with red feathers, the shoulders surmounted with wings of rainbowed plumage, and the hand carrying a long wand ; the upper façade of a Gothic building forming the background. The figure of the Holy Virgin kneeling at a faldstool, and the accompanying symbolic pot of white lilies, were much more imperfect, but could be traced without difficulty. Doubtless there were other paintings upon different portions of the wall, but they had all been destroyed. A large triplet window of the transitional period between Norman and Early English styles, had been filled up ; its columns were covered with a bright crimson colour, the neck mouldings with gilding ; the arch mouldings with a beautiful triple arrangement of gilding, crimson and blue. On the splays of the windows a pattern could be traced, consisting of a bright crimson flowing stalk, having the ends tipped with bright yellow flowers, harmonizing with the colours on the arch mouldings.

Upon the upper surface of the splays, beneath the arch mouldings, were painted small figures of angels, with their hands and wings extended, and having each in their hands a small wand, but they were too mutilated to be transferred to paper. Lastly, beneath all these layers were a number of small flowers, each consisting of six leaves of a bright crimson colour on a white ground, enclosed with an oblong crimson border. This pattern was continuous throughout.

Upon the space immediately above the triplet window was discovered a large painting of seven figures, nearly the size of life, the

* *History of St. Lawrence's Church, Reading*, by Rev. C. Kerry.

subject being the "Transfiguration on the Mount." The central figure represented our Saviour standing erect, with the right hand uplifted, in the act of blessing. His face was exquisitely painted upon a groundwork of gilding, which extended beyond it and formed the aureole, and the whole figure was surrounded by a *vesica piscis* of glory. On His right hand stood Moses, with the two Tables of the Ten Commandments in his hands. Looking upward, on the left, was Elias; upon the same side were represented, below, the upper portion of the figures of two of the disciples, and on the other side two more, all looking steadfastly up, and in attitudes of adoration. The whole of the figures, and especially the faces, were exquisitely painted. During the absence of Mr. Billing, this picture was hacked down at the desire of the then vicar. Such a wanton piece of destruction is grievously to be deplored.

Mr. Billing discovered also, on the east wall of St. John's Chapel in the same church, some traces of painting. Between the arches of the windows he found the painting of a peculiar animal of a deep crimson colour, having the head of an eagle, and body and tail like a fox, and wings attached to its shoulders. This had, doubtless, some mystical or symbolical meaning.

Upon the north side of this wall were remains of a large painting of a very peculiar flowing pattern, jet black in colour, the extreme bordure above, and at the sides, being of a rather light crimson, the inner bordure of a light blue colour, and that again bordured by a pattern formed of small spaces, nearly square, with a round portion in the centre of each. The whole appeared to form the corner piece of a large bordure, from the peculiar character of which it must be nearly coeval with the windows themselves. The design is peculiarly elegant, the scrolls intertwining and flowing together in a most graceful manner, and each terminating with the peculiar trefoil leaf, the symbolism of which is obvious. The gratitude of all students of this branch of art is due to Mr. Billing for this careful record of the paintings which came under his care.

In his *History of St. Lawrence's Church, Reading*, the Rev. Charles Kerry has published some extracts relating to these paintings from the churchwardens' accounts, which are of peculiar interest.

Anno 1503-4. "It. payd to Mylys payn^r for payntyng of Seynt X^ofer viij^s iiij^d."

1521. "It. payed to John Payne for payntyg of Sent leonard left by the wyffs onpaynted xx^d."

1526. "It. to the payn^r for payntyng the tⁿsfiguracon of the hygh aw^r vj^h xij^s iiij^d."

Mr. Kerry has pointed out how magnificent the appearance of the church must have been, and how costly were the offerings presented to it, when he states that one John Painter received a sum equivalent to £136 10s. of our money for gilding only two tabernacles in the choir.

It is a sad pity that so many of these medieval decorations have been destroyed. The *Vision of Piers Ploughman* describes the magnificent appearance of a monastic church in the fifteenth

century, its stately buildings of stone, pillars carved and painted and great windows well wrought, the arches carved and gilded, the cloister pillared and painted, and the chapter house wrought like a great church, carved and painted like a parliament house. An army of painters must have been required to execute all this decorative work, and we find that in 1364, *temp.* Edward III., a curious order existed for arresting painters to work in S. Stephen's Chapel at Westminster, to which artists of every description were liable to surrender as often as the king required their services.



Fig. 1. KINGSTON LISLE.

partly obliterated, on his left. In the front of the table is a figure, in a most curious position, almost bent double, and apparently not resting on the ground; it seems as though meant for a woman, since it wears a robe, that is to say, shows no division to mark the legs: this picture is also in black, with the exception of the king's hair and the food on the table, which are red.

The lower painting represents a man with an uplifted sword, either about to strike, or who has just struck, a figure in a red robe who is standing by, but whose head is missing; whether the head was originally omitted, or has been obliterated, it is difficult to determine; the whole figure here is drawn in black, the sword being red like the robe.

On the left is almost the best preserved of any of the paintings; it also is done in black. It shows a female figure wearing a crown, receiving from another person a head surrounded by a halo; the female figure is evidently meant to represent the same person who is sitting on the king's right hand at dinner. Evidently the first scene shows Herod at the banquet, and the curious figure in front is the daughter of Herodias, dancing to please Herod; the second scene

represents the beheading of St. John; and the third shows the mother of Herodias receiving the head.

On the north splay of the east window there is a representation of St. Peter (fig. 2), who is shown wearing a red robe over a blue tunic, and carrying the keys in one hand and something else, now obliterated, in the other; on the south splay is a figure of St. Paul (fig. 3), who wears a blue tunic with a white robe over it, and holds in one hand a sword and in the other a book; both figures have red halos round their heads, their hair being yellow; they measure each, 6 feet 2 inches in height and 1 foot 8 inches in breadth. There is a figure on the wall by the side of the window; it is in a red



Fig. 2.

KINGSTON LISLE.



Fig. 3.

robe, but the top of the shoulders and the head have quite disappeared. On the right also there is a figure in a red robe; the head is missing in this case also, but it holds in its hands what seems to be a lamb. Underneath it is a yellow crook. The whole of the east wall is covered with a groundwork of red stars.

At Abingdon the ceiling of the north aisle of the ancient church of St. Helen is painted with full-length figures of royal personages of the family of Jesse, and Prophets, and a genealogy of our Lord. The figures belong to the time of Henry VI. Avington church contains a painted pattern upon the south pier of the chancel arch, and a row of stars which is probably the work of the twelfth century.

Traces of colour are observable in Upton church and in Brimpton church, of the twelfth or thirteenth century, and at Chilton the remains of the rood-loft are painted in bright and gaudy colours.

Drayton and Hanney churches have also painted rood-lofts, and on the south wall of Wittenham church there are traces, showing through the whitewash, painted in the fifteenth century. Parker's *Ecclesiastical and Architectural Topography of England*, states that at Goosey church, "over the altar is a flat Perpendicular tester, painted with emblems of the crucifixion, and above this, on the east wall, a painting of the crucifixion." The historian of Bray, Mr. Kerry, records that various parts of the church seem to have been decorated with diapers, and designs of sacred subjects. Faint traces of a fresco were visible on the south wall, between the lancet windows, before the replastering of the church. It consisted of figures of saints in vestments of red and blue, under canopies executed in a yellowish tint, the whole on a diapered ground. The figures were destroyed some years ago by the insertion of a mural slab, and thus shared the fate of many others of their kind. Red spiral bands, $1\frac{1}{2}$ inches broad, encircled the mouldings of the nave arches, and texts of Scripture, in the black letter of the Reformation period, were discovered on the north side of the chancel in 1859. All these specimens of early art have disappeared.

The paintings in St. George's chapel, Windsor, are remarkable. In the Oxenbridge chapel there was a chantry dedicated to St. John the Baptist, and the walls are ornamented with a curious painting divided into three compartments, representing St. John preaching in the wilderness; his head being delivered to the daughter of Herodias; and its presentation to Herod. A priest is depicted kneeling, having over his surplice a red mantle lined with green. Underneath the painting are the arms of the founder, and the date 1522. The colouring is bright and vivid, and the figures are habited in the court costume of the time of Henry VIII. Over the door of the chapel are several scallop shells, a lion rampant, and a rebus of the founder's name, formed by an ox, the letter N, and a bridge with water running under it. In the Aldworth chapel the oaken panels facing the entrance are decorated with the arms, devices, and full length portraits of Prince Edward, the son of Henry VI., Edward IV., Edward V., and Henry VII. Prince Edward has a prince's cap on his head, a gold verge in his hand, and is vested in a robe lined with ermine. Underneath his feet is the inscription *Primogenitus Henrici VI.* This niche is diapered with swans and ostrich feathers, and above are the arms of England and France quartered. Edward IV., crowned and in his robes, holds a sceptre and a globe. Under his feet is the inscription *Edwardus Quartus*, and the emblem of a lion and hart. Edward V. is also vested in his royal robe, with sceptre and a globe. Beneath the figures is a Latin inscription desiring the prayers of the reader for the soul of Mr. Oliver King, who was the chief secretary to these princes.*

* Orate pro Dno Olivero Kyng Juris . . . Professore ac illustris Edwardi primogeniti Regis Henrici sexti, et serenissimorum Regum Edwardi 4ti, Edwardi quinti, et Henrici septimi, Principali secretario, dignissimi ordinis garterii Registro, et hujus sacri collegii canonico an. Dni. 1489, et postea per dictum illustrissimum Regem Henricum septimum anno Dni 1492 ad sedem Exoniensem commendato.

The Hastings chapel is dedicated to St. Stephen, and contains representations of four incidents of his life. The first represents the saint preaching to the people, and has an inscription :

*Predicat hic Christum venatus honore videri,
Arguit et mulcet doctrinâ corda virorum.*

In the second he is pleading before the tribunal of Herod :

*Invidia facibus succussa potenter Herodi
Instat et accusat Stephanum plebs impia justum.*

The third displays his martyrdom, and bears the inscription :

*Sponte sua servat Paulus vestes lapidantium
Saxa pluunt Protho martir pro quibus adorat.*

The fourth shows the body of St. Stephen on the ground, above which is his beatification.

In the beautiful church of St. Leonard, Wallingford, which during the civil wars was used as a barracks by Cromwell's soldiers, and long bore marks of their bonfires and depredations, some fresco work of a flower pattern and some figures were discovered on the south side of the chancel, but these were considered too imperfect to be restored, and were destroyed.

At Ruscombe church there are four figures of good design, one on each of the splays of the two east windows. Of these, two are unmistakably SS. Peter and Paul. The others are probably representations of SS. Matthew and Stephen. Drawings and tracings of these are in the Art Library of the South Kensington Museum.

We are enabled to give an illustration of the painting on the north wall of the chancel of Enborne church (fig. 4), which is evidently a representation of the Annunciation. On the belfry wall, and on the jambs and arch of a western Norman window, there are also traces of painting.

The old Norman church of Hatford, near Faringdon, dedicated to St. George, contains a good painting of the Crucifixion (fig. 5). The lower portion of the picture has vanished, but the heads of our Lord and of the women are still preserved, and there is a fine canopy above the cross, and a rich border.

In restoring the parish church of Stanford Dingley, some ancient mural paintings were discovered under the whitewash, having been hidden for centuries. The paintings are chiefly on the wall which divides the nave from the north transept, and one is inside the arch, in the thickness of the wall. Other portions of the wall are covered with a diaper pattern in dark red, which is the work of the twelfth century. The frescoes are outlined in the same and filled in with colour. The most important represents the Last Judgment: an angel is blowing a trumpet, and below figures of men are seen rising from graves, with their hands in an attitude of prayer. Another, which peeled off almost as soon as discovered, represented St. Christopher crossing the river with the Christ-Child on his shoulders, and the fish swimming round his feet; no trace of this is left. In the

thickness of the arch is the figure of a bishop in robes and mitre (partly obliterated), and opposite this a perfect figure of St. Edmund, king and martyr, crowned, and holding in one hand a heart pierced with three arrows. The costume is a robe with a girdle at the waist, and the shoes are pointed and turn up at the end. On the south side of the nave there is a representation of a monk, exorcising an evil spirit, and above is a figure of an angel. The remaining figure near the porch is that of Moses with the tables, and is in good preservation as far as the shoulders. Efforts have been made to preserve these interesting frescoes, but the plaster is gradually crumbling away, and it is to be feared they will perish before the end of another century.

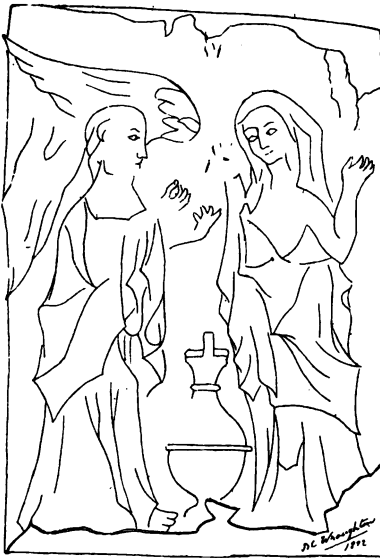


Fig. 4. ENBORNE.



Fig. 5. HATFORD.

On the jambs of the windows of Tidmarsh church there were portraits of saints, but the church has been "restored," and all traces of these paintings have been covered with plaster.

In conclusion, I desire to express my great indebtedness to the artist, Miss Blanche Wroughton, whose careful and accurate drawings illustrate this article, and to Mr. J. De Vitre, Miss E. E. Thoyts, and other friends, who have supplied me with information relating to the mural paintings in their neighbourhoods. Since I began to write this article the valuable work of Mr. C. E. Keyser, F.S.A., entitled, *A List of Buildings in Great Britain and Ireland having mural and other painted decorations*, and published by the Science and Art Department, has been placed in my hands, and I would especially

call attention to the methods which the author suggests for the preservation of wall paintings, which too often are allowed to fade because their guardians are not acquainted with the proper means for preserving them. Modern art is now being exercised in covering the white walls of our churches with beautiful designs and the representations of sacred history. The decorations of Sandhurst church, and of St. Paul's, Wokingham, are brilliant examples of what can be done by our modern artists. But the walls of very few of our churches are so embellished. Perhaps it may not be too much to hope that, although so few of our ancient paintings remain, we may be able to supply their place with the best work which modern art can produce, so that the walls of each House of God may speak His praise, and tell the story of the Saviour's life, and of those who followed in His steps.

Old English Pewter.

III.

THE chief object of the legislation regarding the manufacture and sale of pewter wares, seems at first to have lain in continual endeavours to check the systematic frauds which must have prevailed more generally among pewterers, and sellers of pewter, than in most other crafts and trades. To two chief causes this perpetual system of dishonesty with regard to pewter may be mainly assigned.

One cause was no doubt the fact that, while English pewter was (and by the laws and ordinances of the various "mysteries" of pewterers was required to be) pure metal, foreign pewter, on the other hand, was very largely deteriorated by a mixture of lead with the tin; and it was thus a constant temptation to the fraudulent dealer, to endeavour to palm off on the unsuspecting purchaser this common and base foreign pewter, as the more valuable and pure English metal. To remedy this, the laws enacted in the reign of Henry VIII. forbade altogether the importation of foreign pewter, and not only so, but they imposed heavy penalties on any pewterer who should employ as a journeyman one who was not an Englishman, and who was supposed, in consequence, to have been initiated in the methods of mixing the base pewter abroad. This difference in the intrinsic value of English and foreign pewter was one of the opportunities of which the dishonest dealer was not slow to avail himself.

The other opportunity for dishonesty lay in the fact that a great deal of the trade in pewter wares was transacted, not at the fixed shops of recognized dealers, or manufacturers, but by irresponsible hawkers, who travelled through the country from house to house with their wares, which they thus sold and exchanged in this easy fashion, besides attending open fairs and markets where a more regular control could be placed over them. This system of hawking pewter from house to house was a constant source of difficulty. At

length the hawking of pewter was strictly forbidden, unless the hawker obtained a licence or Letters Patent authorising him to travel through specified districts with his wares. One such instance of the issue of Letters Patent, in 1536, to Ralph Cooke, a pewterer of Newcastle-on-Tyne, may be conveniently quoted here. It has been copied from the original in the Record Office,* and is here given in full, the contractions of spelling, which are unimportant, having been expanded.

"Henry the by the grace of god &c To all mares Shirifes Baillifes Constables Reves hedeborowes and to all other our officers ministers and Subiectes and to euery of theym gretyng / where it was enacted and established by auctoritie of our high court of parliament holdyn at Westminster in the fourth yere of our Reigne that noo manner of person of the misterie or crafte of peuterers shuld goo into any places or houses from there own dwellynges oonless it were to faires and open markettes to vtter or sell any peauter vessell for redy money or to chaunge newe for old or any other thynges as brasse or latyn or any thyng belongyng to the same misterie by way of bartryng or hawkyng vpon a certeyn penaltie in the seid acte expressed more at large / We late you witte that we of our grace especiall and prerogatyue Royall haue by thies presentes licenced our welbeloued Raufe Cooke of our Town of Newcastell vpon Tyne in our Countie of Northumbreland that he and his seruantes shall nowe goo in all places within our Counties of Northumbreland Cumbreland Westmorland the Bisshopricke of Duresme Richmond and York as-well within franchises and liberties as without at all tymes hereafter with his peautre Vessell and all other thinges belonging to the seid mysterie as is aforeseid / And the same to vtter sell and distribute aswell for redy money as by eschaunge bartryng or hawking at his libertie to his most profite and aduantage / without any manner of penaltie or a forfeitour susteynyng in that behalf. The seid acte or any other acte or actes to the contrarie hereof in any wise notwithstanding / Wherefore we woll and command you and euery of you to whome it shall apperteygne to permitte and suffre the seid Raufe Coke and his seruantes to enioie the hole effectes of this our licence without any manner your lette disturbaunce vexacion or interrupcion to the contrarie As ye and euery of you will aduoyd our highe and grevous displeasour at your perilles In wittenes whereof &c. Wittenes our self at Westminster the fourteenth day of Aprile

per ipsum Regem " etc.

Whether the issue of Letters Patent of this kind became general is not altogether certain, although it is evident that they became sufficiently common to destroy, in effect, the clause of the Act of Parliament which they superseded. Frauds evidently became common again, and it would only be as natural, as it was easy, for dishonest traders to give out that they were in the service of some pewterer who had been fortunate enough to obtain Letters Patent. By this

* *Patent Rolls, 10 Henry VIII., Part 2, Membrane 26.*

means they would be able to carry on their malpractices as before ; and, to all intents and purposes, to annul the particular clause of the Act which the Letters Patent superseded, if, indeed, they did not actually contravene it. Thus, it is no matter for surprise to find that Parliament had soon to put a stop to the issue of these licences altogether, which it did in the twenty-fifth year of Henry VIII., in the following terms :

"And for as much as sundry euill disposed persons, which commonly bene called hawkers, by authority of the Kings Letters Patent or Placard, doe not onely go about from place to place within this realme, vsing buying and selling of brasse and pewter, and by colour and pretence of the same licences or placards, vse vnlawful and deceiuable weights and beames, butt also doe vse to sel both brasse & pewter, which is not good, nor truely nor lawfully myxt nor wrought, to the great deceit of the kings liege people, contrary to the forme and effect of the sayd good act and statute made in the said iiii yere of the kings most noble raigne. Bee it therefore &c That al such licences and placards heretofore had, made or graunted to any such person or persons, contrary to the true meaning, forme, and effect of this statute, shalbe from henceforth by authoritie of this present parliament, clearly voyde and of none effect."

From this it is quite evident that the issue of the Letters Patent had practically undone such good as might have been expected to result from the Act of Parliament ; and, further, that Parliament considered their issue to be in contravention of the Act itself. Thus the hawkers were limited to the fairs and markets, where their proceedings were under control. Fairs for the sale of pewter were probably common at the time, and many of them have survived in different parts of the country almost to the present day. Many of the fairs for the sale of pedlary and of hardware were no doubt originally pewter fairs. In Dugdale's *British Traveller*, published about seventy years ago, a list of fairs is given in the description of each county, and it is interesting to note that pewter had not then wholly disappeared from the list. Thus at Nantwich, in Cheshire, Dugdale states that fairs were held on March 15th, September 4th, and December 16th, for "cattle, horses, clothes, flannels, hardware, pewter, and bedding."

At Billesden, in Leicestershire, on April 23rd, a fair was still held for "pewter, brass, and toys."

At Hallaton, in the same county, "on Holy Thursday, and Thursday three weeks after," there was a fair for "horses, horned cattle, pewter, and cloths."

At Brigstock, in Northamptonshire, on old St. Bartholomew's Day, a fair was still held for "sheep, brass, and pewter."

So at Rockingham, also in Northamptonshire, there was a fair on September 25th for "horses, cows, sheep, and hogs, pewter, blackhats, and cloths."

And at Weldon, also in the same county, fairs were held on the first Thursdays in February, May, August, and November, for "brass, pewter, hats, linen, and woollen cloth."

At several places in Yorkshire, viz.: Askrigg, Bedale, Coxwold, Grinton, Hedon, Kirkham, Malton, Reeth, Keighley, and Stamford Bridge, pewter and pewter wares are specified as some of the commodities, for the sale of which fairs were held at that date. It is pretty clear then that at an earlier period, when pewter was more in vogue, many other fairs would be recognized for its more especial sale.

The superior quality of English over foreign pewter was always well recognised and appreciated. At a much later period than the reign of Henry VIII., when the Acts of Parliament were passed to check the fraudulent passing off of foreign debased pewter as good English metal, we find the London Pewterers Company themselves appealing to the Government, through the Treasury, for protection. From the following memorandum, addressed in 1710 to Lord Godolphin, at that time Lord Treasurer, we gain an insight into the indirect injury which the English pewterers themselves then suffered, from the fact that foreign pewter was of so much lower a standard. It will be seen that the memorandum deals with other collateral matters; the Treasury referred it to the officers of the Mint, who in their reply admitted the justice of some of these claims argued by the pewterers. It is not without interest, too, to note that Sir Isaac Newton's signature is appended to the report from the Mint. He held, as it is scarcely necessary to mention, the incongruous office of Master of the Mint from 1699 to the time of his death, in 1726.

The memorandum has been transcribed from the original at the Record Office.

Treasury Papers, 1710, Vol. cxxii., No. 17.

To the Right Hon^{ble} Sidney L^d Godolphin L^d High Treasurer
of Great Britain.

The Company of Pewterers London humbly crave leave to lay before your Löpp some observacones they have made upon a Report to your Löpp from the Officers of her Majesties Mint upon their Peticon to her Maj^{ty} touching the preempcon of Tinn.

1 Whereas the said Report sets forth That fforeign Nacons manufacture their Pewter by mixing Lead with Tinn at pleasure whereby they may vndersell the Petitioners

Which is humbly conceived not so fully expressed as was alledged in the said Peticon and made out to the said Officers of the Mint (viz^t) That fforeign Nacons by putting about a fourth part Lead to the Tinn they buy here to made Pewter Which doth not only enable them to undersell the Petitioners But that practice lessens the consumption of Tinn at least a fourth part

2 And it appears by the experiments menconed in the said Report That a Tunn weight of Tinn is used in every Tunn of Pewter made in England But in a Tunn weight of Pewter made in Forreign Nacons there is vsed but Fifteen Hundred weight of Tinn at most so that

tis evident that in a Tunn of Pewter made in England there is used Five Hundred weight of Tinn more than in the same quantity of Pewter made by Foreign Nacons

3 And whereas the said Peticon sets forth that the Peticoners Predecessors [when her Maj^{ty} Progenitors took the said preempcon into their own hands or ffarmed the same] were encouraged in their Trade by an allowance of about a fourth part of the Tinn yearly made at the first price Or about Twenty Shillings per Cent: less than was sold for to others And severall other advantages

4 And it was made out to the said Officers That severall Royall Grants had been made to the Pewterers of London of three, four, or five Hundred Thousand Stannary weight of Tinn yearly [which was then esteemed about a fourth part of all the Tinn yearly made in Cornwall and Devon] at the first Cost which was at least Twenty Shillings for every Hundred weight less than was then sold for to others by the Farmers of the Residue of the Tinn :

5 And by those Grants it appears That they had as an undoubted Branch of their Trade the Sole Casting of all Tinn Barrs and that the King therein Covenants First that no others but the Pewterers of London should buy any Tinn to be wrought into Pewter And Secondly That none should buy Tinn at a lower rate than the Pewterers And Severall other things for their benefit appears by the said Grants

6 And it was further made out by Letters of Privy Seal and y^e said Companys Books That King James and King Charles the first did allow Two Hundred Pounds per annū to be distributed as their Royall Bounty to the poor Workmen of the said Company And which appears by the said Companys Books was distributed accordingly from the year 1613 for thirty years and upwards

7 And the Peticoners also produced an originall Writeing dated the tenth of September 1664 vnder the hands of the then Tinn Farmers Whereby they promised and agreed with the Company of Pewterers London to deliver to the said Company in the City of London One Hundred Thousand Pounds Weight of Tinn yearly dureing their Farm at Eighteen Shillings the Hundred Weight below the highest price they then sold for.

And alledged and offered to prove that they were surprized in the Grant of that Farm and was upon their too late applicacon to the then Lord Treasurer referred to the said Farmers But could then obtain no more than as before Which was delivered them accordingly And the said Farm continueing but two years The said Company submitted thereto without any further complaint

But the said Report doth not so fully express the said matter in the said severall Grants as is before sett forth Nor doth it take any notice of but wholly omits the said Bounty of Two Hundred Pounds

per annū to the poor Workmen of the Company And also the said Grant for the Sole Casting of all Tinn Barrs

All which the said Company Doe humbly submit to your Lōpps grave consideracon Hopeing as the yearly quantity of Tinn is now more than double to what it was formerly So they may partake in some proporcon of her Maj^{ty}s Royall Bounty in such manner as her Maj^{ty} in her great wisdom shall think fit Which will be not only a great encouragement to the Peticon^{rs} in their Trade But will be greatly the Interest of the Kingdome /

13 June 1710

John Hulls Master
Joseph King Warden
Tho : Templeman

The following is the reply made to the memorandum by the officers of the Mint.

Treasury Papers, 1710, Vol. cxxii., 17 A.

To the Most Honorable the Lord High Treasurer of Great Britain.

May it please your Lordship

In Obedience to your Lordship's order of Reference to us upon the annexed Petition of the Pewterers of London to her Majesty in Council, We humbly represent to your Lordship that we have considered the same, and upon examining the Allegations thereof do find that the Petitioners are by law oblidge to make their pewter perfectly fire (which we believe they have complied with) and that on the contrary forreign Nations manufacture their by mixing lead at pleasure with Tin, whereby they may undersell the Petitioners, as we Judge by the several tryalls and experiments they have made before us of sundry sorts of forreign pewter, the best of which has appeared to be considerably inferior in goodness to that manufactured in England.

We do likewise find that the Pewterers have some times purchased 50000^{hwt} of Tin per Annum of the Stannarys to be totally manufactured by them, paying £3 per hundred to the owner of the said Tin, and 18^s per hundred to the King or Prince of Wales for the right of preemption, and covenanting that no other Tin should be sold to be manufactured in England, nor disposed of to the Merchants at a lower rate than to themselves, and when other Subjects have farmed the Tin, they have sometimes abated 18^s per hundred to the Pewterers for 100000^{hwt} of Tin per Annum, which abatement we humbly conceive to be the price of the preemption: But the Petitioners have not made it appear to us that the Crown upon farming the Tin hath sold it at a lower rate to the Pewterers than to the Merchants

We also humbly certifie to your Lordship that the Dutys of three shillings per hundred upon Tin, and two Shillings per hundred upon Pewter exported do determine the 1st of August next, as the

petition setts forth, and that it appeares to us by Certificates we have from the Office of the Inspector General at the Custome house that the pewter exported for Nine years last past amounted at a Medium to about Two hundred Tun per Annum

And further we humbly represent to your Lordship that the Petitioners do not now claim an abatement of the price of Tin as a matter of right, but Submit their case, as to the Encouragement of the exportation of pewter, to her Maj^{ty} Grace and pleasure.

All which is humbly submitted to your Lordship's great Wisdom.

Mint Office the 17th May 1710

Cra : Peyton
Is. Newton
Jn Ellis

The Church Plate of Scotland and of Wiltshire.*

A COMPARISON.

BY T. M. FALLOW, M.A., F.S.A.

THE study of ancient ecclesiastical plate has received a notable accession of strength, in the publication of the late Mr. Nightingale's work on the *Church Plate of Wilts*, and the Rev. Thomas Burns's work, *Old Scottish Communion Plate*. Both books are thoroughly and carefully done, and as they afford a favourable opportunity for comparing the church plate of Scotland with that of a southern English county, we propose to deal with them in one paper.

A melancholy interest is connected with Mr. Nightingale's book in the author's death on the eve of its publication. It forms a companion volume to that which Mr. Nightingale published in 1889, on the *Church Plate of Dorset*, and which was noticed in the *Reliquary* soon after. As was the case with Dorset, so in Wiltshire also, Mr. Nightingale records several fine and interesting vessels of a date anterior to the Reformation, and which fortunately escaped the raid made on medieval plate in the reign of Elizabeth. In Scotland, on the other hand, Mr. Burns has unearthed only one chalice of pre-Reformation date, and not a single paten; while the chalice is in private hands, is perhaps doubtfully Scotch, and has received a modern base.

* *Old Scottish Communion Plate*, by the Rev. Thomas Burns, F.R.S.E., F.S.A. (Scot.). Edinburgh: R. & R. Clark. Quarto edition, pp. xxx, 631, £4 4s.; 8vo., £2 2s.

The Church Plate of the County of Wilts., by J. E. Nightingale, F.S.A. 8vo., pp. xv, 256. London: Bemrose & Sons, Limited; Salisbury: Bennett Brothers. Price 15s.

Of the pre-Reformation vessels in Wiltshire there are chalices belonging to Berwick St. James (now in the British Museum), of the twelfth or thirteenth century; at Salisbury cathedral church (from bishop Longespée's grave), of the thirteenth century, this has also its



CHALICE AND PATEN FROM THE GRAVE OF BISHOP LONGESPÉE.

paten preserved; at Codford St. Mary, *circa* 1490-1500; at Manningford Abbas, *circa* 1490-1500; at Ebbesborne Wake, *circa* 1510; at Wylde, 1525; and at Highworth, 1534.

The remarkable chalice of early date, which until quite lately was in use at Berwick St. James, and which for safety is now deposited in the British Museum, was found some years ago by Mr. Nightingale, and is pretty well known. An illustration of it can be seen in Mr. Cripps's work, *Old English Plate*.*

The chalice and paten, which were found in 1789, in what is believed to have been the tomb of bishop Longespée, in the Lady chapel of Salisbury cathedral, are of silver parcel-gilt, and their character can be gathered from the accompanying illustration. The chalice is $4\frac{1}{2}$ in. in height, and the paten $4\frac{1}{4}$ in. in diameter. Bishop Longespée died in 1297, but the chalice and paten are rather earlier than this, belonging probably to the beginning of the same century.

The Codford St. Mary and Manningford Abbas chalices are both of much interest and beauty, but unfortunately both have been more or less altered and injured. The Codford chalice has had a large and ungainly bowl added, in place of the original bowl; and the foot of the Manningford chalice has been beaten from its original mullet form, into a round shape.

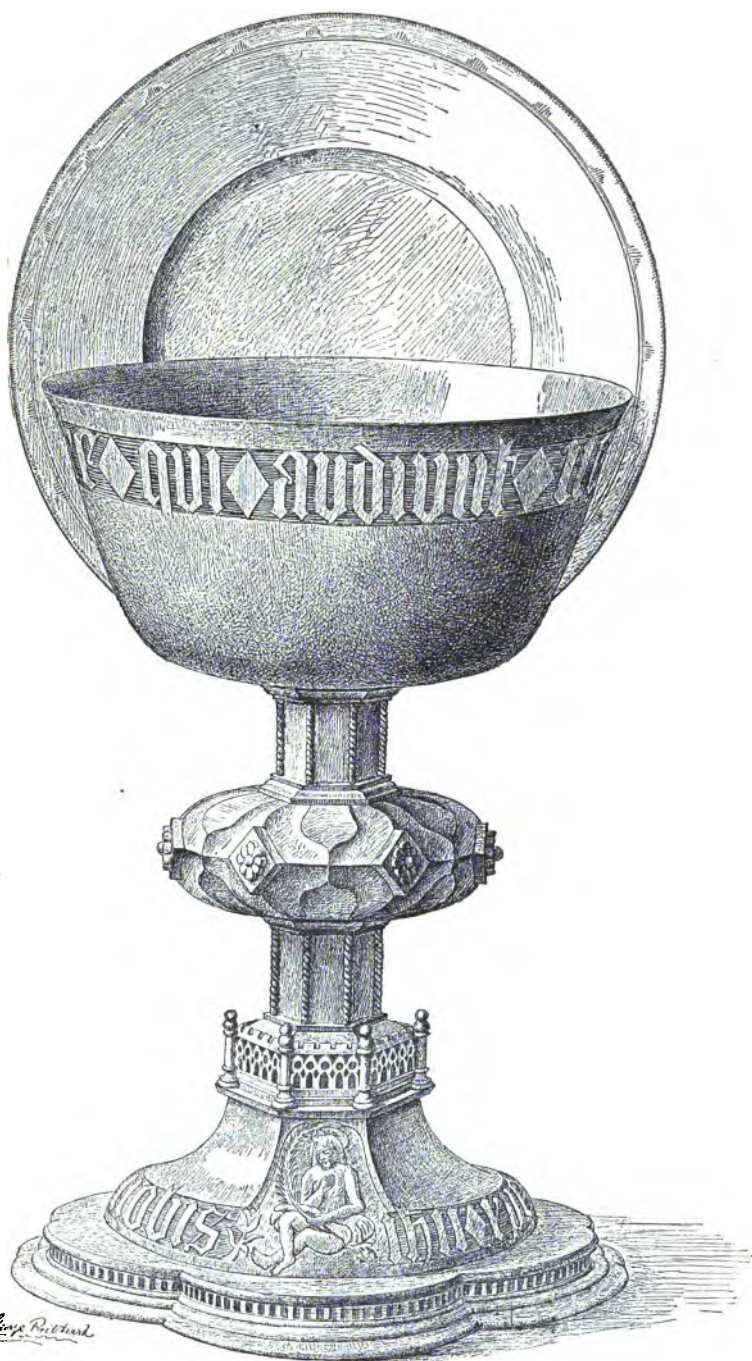
The Ebbesborne Wake chalice is of somewhat later date, with a sexfoil foot, and may be compared with the Jurby chalice, of which an illustration was given in a former volume of the *Reliquary*.† The two remaining chalices at Wylde (1525), and Highworth (1534), are very beautiful examples of the latest ornate type of a medieval chalice. Their general character is very similar, and can be well gathered from the illustrations. The Highworth chalice (Plate vi.) is specially remarkable in several of its details. In these, Mr. Nightingale suggests that there may be seen a sign of the coming change in the religious sentiments of the period, which found their full expression in the Reformation a few years later. In place of the usual crucifix on the foot, there is engraved a seated figure of our Lord as the Man of Sorrows; while in place of such legends as are usually found on the cups and bases of medieval chalices, that at Highworth bears round the cup the legend in black letter: *Beate qui audiant verbum dei ut custodiant illud*; and round the base: *Ihu xpe fili dei tibi miserere nobis*. The Wylde chalice is $6\frac{1}{2}$ in. in height, and that at Highworth $6\frac{1}{4}$ in.; both bear London hall-marks for 1525 and 1534 respectively.

The Highworth chalice also retains its paten, which is remarkable for being almost entirely plain, and without any central device. In this latter respect it agrees with two other patens, at Knook and West Grinstead respectively. Mr. Trollope is also of opinion that one or two plain patens in Leicestershire are of medieval date; but with these few exceptions, even the poorest type of medieval paten invariably had a central device of some sort, however rudely it might be engraved.

Of the other patens which Mr. Nightingale found in Wiltshire, one is at Corsley, with a sexfoil depression, and the contracted Sacred Name, *ih̄s* in black letter, as a central device. Another is at Teffont

* Fourth edition, p. 181.

† New Series, vol. ii., plate xxi.



HIGHWORTH CHALICE AND PATEN.

Magna, with a similar device, but with a single depression only. A third is at a new church at Melksham Forest; this has a single depression with the Vernicle in the centre. It was purchased a few years ago at Frome, in Somerset, and given to Melksham Forest.



WYLYE CHALICE.

Yet another from Berwick St. James, is now in the British Museum, and is very similar to that at Teffont. All these are rather rudely fashioned, and seem to be all of one date, about the beginning of

the sixteenth century. A much more highly finished paten, with a sexfoil depression, and with the Vernicle as the central device, is at Orcheston St. Mary ; it bears the London marks of 1506. While a very beautiful paten, highly enriched with engraving, and with a legend round the rim, is at St. Edmund's church, Salisbury. This also has the Vernicle as its central device, and bears the London marks of 1533. From the inventories of church goods formerly at St. Edmund's, which Mr. Nightingale has printed, it appears that before the days of spoliation St. Edmund's church was exceptionally rich in its possession of plate ; now, alas, represented by this solitary paten.



THE "STIRLING-MAXWELL" CHALICE.

Seven medieval chalices and ten patens form, therefore, the record for Wiltshire ; against this, as regards Scotland, must be set Mr. Burns's discovery of the Stirling-Maxwell chalice, shown in the accompanying illustration, borrowed from his volume. It is a noteworthy, not to say a remarkable, vessel, and although it has lost its original foot, it is still of no little interest, and is, we think, pretty certainly a medieval Scottish chalice.

It will be seen that the stem is circular, with a writhen knot in the centre. Above the knot is a band engraved with a cross and the

word *calix*, and below the knot is another band inscribed *s. marie*. These inscriptions are remarkable, but they give a clue that the chalice is really a piece of old Scotch plate, for some vessels described in the inventory of Haddington church appear to have borne legends of a not dissimilar character. As such, it is the only known Scotch chalice, and unfortunately its history, as Mr. Burns tells us, is quite unknown. It is not hall-marked, or if it originally bore marks on the base, these are now lost. It is the property of Sir John Stirling Maxwell of Pollok, and at one time belonged to the Keir collection of plate, which Sir J. Stirling Maxwell has inherited. It only came to light while Mr. Burns's work was passing through the press, so that he had no time to institute exhaustive enquiries as to its original history, which, it is to be hoped, may eventually be recovered. Mr. Burns says that the bowl and stem are old, and that the stem with the knot are in one piece, which is riveted by silver pins to the bowl. Mr. Burns thinks that the bowl is not so old as the stem. We believe that he is mistaken as to this, and that the stem and bowl are of one date, and are parts of the original vessel; the foot alone being modern.

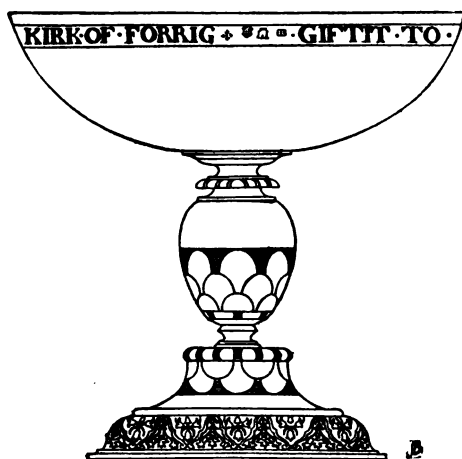
This, as we have said before, is the only medieval or pre-Reformation chalice in Scotland; but we observe that in the intaglio plate given in the quarto edition of the work (opposite p. 206), a chalice and paten at Forgue are described as "pre-Reformation." This is a mistake; the vessels have an interesting history, and were certainly used at Mass, but this was after the Reformation, and they are manifestly of seventeenth century date, and bear no real resemblance to a pre-Reformation chalice or paten.

As regards the Reformation, period the interest shifts to a great extent from Wiltshire to Scotland. In Wiltshire, the regulation Elizabethan cup, with the usual varying minor details of shape and ornament, is plentiful. The most common date is 1576; of that year there are communion cups and paten-covers to the number of about forty, twenty more dating from the succeeding year; and of Elizabethan plate in general there are about one hundred pieces from 1564 onwards.

In Scotland the bell shaped communion cup, with its paten-cover, is unknown, and we are introduced to wholly fresh types of cup, the most important and peculiar of which is, apparently, an evolution from the standing maser of earlier days. When the Reformation burst in fury in Scotland, there seems to be no record of a quiet change of the eucharistic cup, remodelled from the silver which formed the pre-Reformation chalice (as was the case in England), but any convenient drinking cup was pressed into the service of the reformed church in place of the discarded chalice, which disappeared it is not exactly known where. Indeed, it is related on credible testimony, that John Knox used as sacramental cups on one occasion, two candlesticks inverted, the hollow bases serving to hold the wine! The vessel which seems to have been most frequently used was the standing maser, and Mr. Burns quotes from the *Last Battel of the Soule*, by Zacharie Boyd, and printed in 1629 at Edinburgh, wherein that author writes:

"Take now the cup of Salvation, the great Mazer of his mercy, and call upon the name of the Lord." From what is believed to have been a common use of masers as Protestant communion cups arose the peculiar type of cup with a low, shallow bowl, which is found throughout a large part of Scotland.

The great majority of these maser shaped communion cups are found in or near Edinburgh. Some are in Fifeshire, and others in remote parts of the country; but with a few exceptions, all are the work of Edinburgh goldsmiths. The oldest of all, and one of the finest, is preserved at Forgue, in shire of Aberdeen; it is of the year 1563, and the latest is of the year 1719, at Corstorphine, near Edinburgh. The character of the Forgue cup can be gathered from the illustration. It is $7\frac{1}{2}$ inches in height, the diameter of

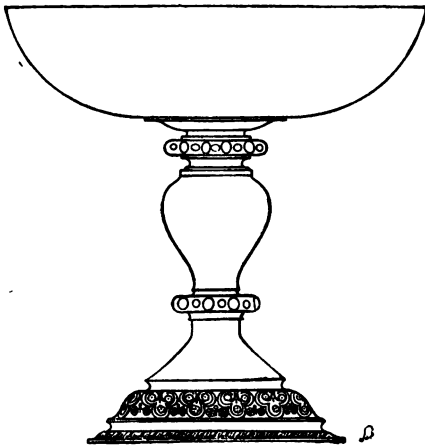


FORGUE CUP.

the bowl being $\frac{1}{8}$ inch more; the depth of the bowl about $2\frac{1}{2}$ inches. It is inscribed: "GIFTIT . TO . GOD . AND . TO . HIS . CHVRCH . BE . IAMES . CREIGHTOVN . OF . FRENDRAVEHT . TO . THE . KIRK . OF . FORRIG . 1633." It is, however, at least in part, a hundred years older than the inscribed date, and bears the Edinburgh mark and the initials of Henry Thomsons, goldsmith, who was admitted in 1561; the deacon's mark being that of James Cok 1563-4. At Dumfermline there are four cups of 1628 and 1629, very similar in form to that at Forgue. There are notable examples of the maser type of communion cup, of which Mr. Burns gives a number of excellent illustrations, marking their variations of type and minor characteristics at various churches in Edinburgh, Linlithgow, Wemyss, Abercorn, Dunblane, and a number of other places.

It is curious, too, to note, that not only was the shape of the communion cup largely affected in Scotland by the use of the maser,

but that the print in the centre of the maser was also reproduced in the bowls of Scotch communion cups. This was not merely the case



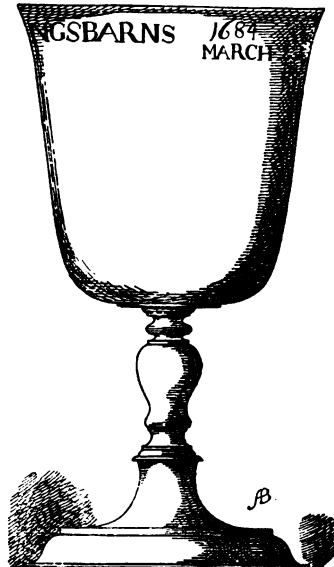
DUNFERMLINE CUP.



PRINT IN THE BOWL.



ERROL CUP.



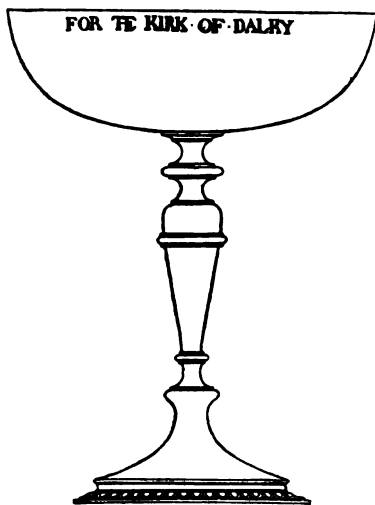
KINGSBARNS CUP.

with maser-shaped cups alone, but it occurs in cups of other various types as well. Often the print is merely the name of the parish,

engraved in a circle in the centre of the bottom of the bowl. Illustrations of an example in the maser type of cups at Dunfermline, and of another in the deep V-shaped bowl of the Middlebie cup, are borrowed from Mr. Burns's book, and explain exactly the character of this curious detail, which is believed to have originated in the prints of the masers themselves.

Gradually the maser type of cup would seem to have developed itself into a form not altogether unlike that of a medieval chalice (as witness the picture, p. 230, of the cup at Yester of the year 1683). This by degrees melted into an ungainly form of cup, prevalent also in England from about 1650 to 1750, English examples of which occur on plates v., vi., vii., and viii. of Mr. Nightingale's book.

A transitional or intermediate form of cup, between the maser type and the cup with a deep bell-shaped bowl, occurs in Scotland at Errol and other places. The Errol cups are four in number, and were made in Edinburgh in 1718-19. They illustrate fairly well what may



DALRY CUP.

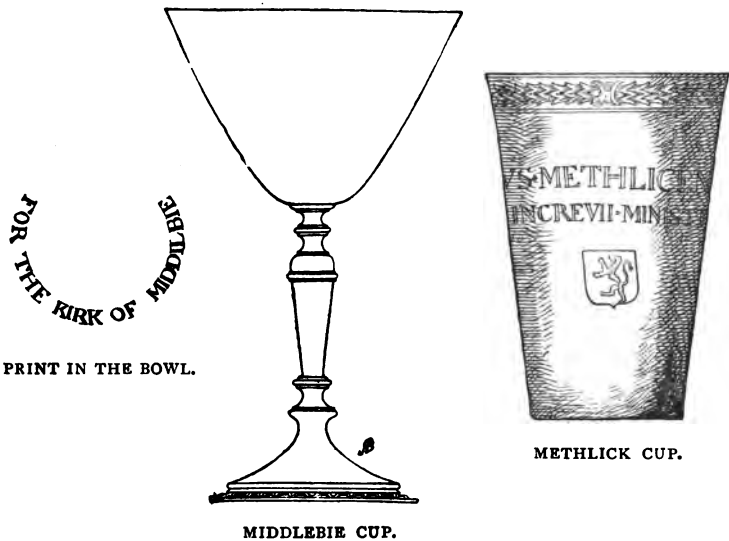
be called the maser influence over the bowls of Scotch communion cups, long after the general resemblance of the vessel itself to the standing maser had been abandoned. At Kingsbarns, in Fifeshire, a cup of 1683-4 introduces us to a form frequently met with in English churches.

Concurrently with the maser form of cup, two other types are common in Scotland; one is that of the slender and graceful tazza, highly prized in collections of English secular plate. These tazze are common in parts of Scotland, and a good example occurs at Dalry, in Ayrshire, of 1617-19. Similar tazze as communion cups are uncommon in England, and we do not see that Mr. Nightingale

discovered any in Wiltshire. Two very fine cups of this class, with what is very unusual—spire covers, serve as chalices at Guisborough in Yorkshire.

As a variation of the small tazze in Scotland, cups with similar slender stems, but with V-shaped bowls, occur not unfrequently. Of these the Middlebie cup, of 1617-19, may be taken as representative.

The other form of cup common in some northern parts of Scotland is that of the beaker, a form of cup much in vogue among Calvinistic confessions on the continent, from whom, no doubt, its use was introduced into Scotland. The cups at St. Machar's cathedral church at Aberdeen and at Ellon, and elsewhere, are in fact of Dutch manufacture. That at Aberdeen cathedral is a handsome vessel,



but the ornament on it is singularly inappropriate for its sacred use. The beaker communion cups at Methlick, in Aberdeenshire, of the year 1630, may be taken as examples of the Scotch cup of this class. They are a pair, $5\frac{7}{8}$ inches in height, and bear Edinburgh hall-marks. The inscriptions on them vary, but each begins: "CALIX EVCHARISTICVS METHLICENSIS;" and it may be worthy of note, that at a time when in England the chalice was reckoned as an object of superstition, and the name was actually expunged from the Prayer Book; in Scotland the cups continued to be called chalices, and even bore as legends sentences, the counterpart of those which were common in mediæval times, as for instance, an inscription by way of a print in the bowl of a cup at Aberchirder: "I . VILL . TAK . THE . CVP . OF . SALVATION . AND . CAL . VPON . THE . NAME . OF . THE . LORD . 1636." A number of other similar instances might be cited.

As compared with England, we find, then, that the Scotch parishes possess totally different cups to those of the Elizabethan type, favoured immediately after the Reformation in England. There appear to be no patens, or plates for bread in Scotland, which we do not understand; and hardly any flagons. Indeed, we only notice the existence of one flagon, a plain London-made tankard, of 1618, at St. Giles's church in Edinburgh. This flagon was given by George Montagne, bishop of Lincoln, and bears an inscription, with a shield of his arms impaled by those of the see of Lincoln.

Of course, we do not look for such things as altar candlesticks in a list of Scotch Presbyterian plate; and so we necessarily miss the record of such interesting examples as those noted by Mr. Nightingale at Salisbury cathedral (1663); and at Leigh Delamere, in Wiltshire. We regret to observe, from what Mr. Nightingale says, that the curious seventeenth century candlesticks at Salisbury have been removed from the high altar to a secondary position on an altar in a side chapel, in order to make way for some costly and showy modern candlesticks on the altar of the choir.

Of flagons, Mr. Nightingale noted several of much beauty and interest, especially at Teffont Ewyas (a tankard of 1572); at Fugglestone (a handsome repoussé tankard of 1589); at Hedington (a still more elaborate tankard of 1602); and at Salisbury cathedral (a flagon of large cruet form of 1606). Although Scotland has practically no flagons to show, we are introduced to some beautiful lavers and basins, used instead of fonts, in the Presbyterian administration of the Sacrament of Baptism. These vessels are unknown in English churches. A splendid laver and basin belong to the "Old Kirk" at Edinburgh, and are excellently illustrated in an intaglio plate in Mr. Burns's book; they bear the London marks of 1602. Other good examples are also illustrated by Mr. Burns, belonging to St. Andrew's, Newbattle, Kingsbarns, and other places.

We have scarcely space left to speak of many fine pieces of plate, found both by Mr. Nightingale and by Mr. Burns, originally secular, but which have been devoted to church purposes. The most remarkable of all, either of Mr. Nightingale's or of Mr. Burns's discoveries in this respect is probably the medieval vessel used at Lacock in Wiltshire as chalice (Plate vii.). Mr. Nightingale says of it, "that it has usually been called a Pyx, but it is equally probable that it might originally have been made as a cup for secular use. The termination of the cover above the ball is apparently original, and there is nothing to show that it ever had a cross on the summit, or any other religious emblem. It measures $7\frac{1}{4}$ inches in height, or, including the cover, $13\frac{1}{4}$ inches. The Commissioners of Edward VI. found here, in 1553, 20 ounces of silver only, all of which was left for the use of 'Lacocke,' and nothing taken for the King; also 'wone greate bell and a Sauncys bell.' The present vessel could hardly have been the 'cuppe or challis' left for parish use, as it weighs 29 oz. 8 dwts. There are no marks of any kind to indicate the date; it was probably made in the latter half of the fifteenth century. It is in very good preservation, and is parcel gilt; the parts gilt are the



MEDIEVAL COVERED CUP JACOCK

ball on cover, the cresting round the rim of cover and base of bowl, also the cresting on foot, together with the base below."

One magnificent cup, now belonging to Mr. Macleod of Cadboll, is illustrated in an intaglio plate by Mr. Burns opposite page 423. It is probably of early sixteenth century date, and is a very noteworthy vessel, although it does not seem clear that it was ever used as a piece of church plate. Other fine secular pieces in use as chalices are of different forms; but both in Wiltshire (at Barford St. Martin), and at Perth, Newtyle, and Duirinish, in Scotland, are cups with spire covers, similar in general character to the celebrated "Edmonds" cup of the Carpenters' Company, London, but the Newtyle and Duirinish cups (two in each place) do not now retain the spire covers, which they probably once possessed.



Duirinish
1612

Both the volumes, whose contents we have very partially and imperfectly epitomised and compared in this paper, reflect great credit on all connected with their production. Mr. Nightingale was an old and tried hand, as well as an accomplished and well-informed antiquary. Mr. Burns is new to his subject, and the careful and scholarly manner in which he has dealt with it calls for hearty commendation. Both books are well illustrated, especially the *Old Scottish Communion Plate*. It is copiously adorned with a series of excellent illustrations, and Mr. Burns is to be congratulated on the valuable assistance he has received in this respect from Mr. A. J. S. Brook, F.S.A. (Scot.), who has made the drawings from which most of the illustrations are taken. Mr. Burns's book has also interesting chapters on Scotch ecclesiastical customs, besides two valuable and well illustrated chapters—one on Scotch communion tokens, and another by Mr. Brook on Scotch

hall-marks. The latter is the fullest treatise on Scotch hall-marks which has yet appeared, and it adds in no small degree to the intrinsic value of Mr. Burns's work. Mr. Nightingale, too, in the Wiltshire volume, has added some inventories which are of great value and interest, and both authors have treated their subjects very fully in all their bearings. *Old Scottish Communion Plate* is appropriately dedicated to Her Majesty the Queen, and an illustration of the sacramental plate presented to Crathie Church by the Queen in 1871, is given opposite p. 2 of the quarto edition. An introduction by the Right Rev. James Macgregor, minister of St. Cuthbert's Parish, Edinburgh, is prefixed to the work, and will be perused with interest by readers on both sides of the Tweed.

Ancient Woodwork.

I.

THE STALL-ENDS IN TRINITY CHURCH, HULL.

BY D. ALLEYNE WALTER.

THE Decorated and Perpendicular periods of architecture, during which Trinity Church was built (and more especially the Perpendicular period), were remarkable in a notable degree for the great excellence and beauty of their woodwork. Of earlier ecclesiastical woodwork we know comparatively little, in consequence of the paucity of examples which remain; but of Perpendicular woodwork there is, fortunately, no lack; and probably at no other period was there so excellent a treatment of the subject. We are able, therefore, with the numerous examples which have been spared, to contemplate, and in part to realize, how admirably the craftsmen of that period adapted their work, not merely to the material of the wood itself, but to the purposes for which it was intended, whether as roofs, screens, stalls, or other objects and accessories comprising the furniture of a medieval church. A great church, like Trinity Church, Hull, fresh from the builders' hands, and down to the time of the Reformation, with its many altars, roofs, screens, and stalls, enriched with all manner of decoration, must have presented a very gorgeous and sumptuous aspect, difficult for us to grasp at all fully at the present time, when this wealth of art has almost wholly vanished, and only a few scanty remains are left as a mere wreckage of what there once was.

During the restoration of the church, which has been in gradual progress for the last quarter of a century, with the varying fortunes incidental to such work, it is at least gratifying to record, that the ancient stall-ends have been rescued from a place of concealment and oblivion, to which at a former period they were consigned, and have been replaced in their proper position in the beautiful chancel of this fine church, where they have been carefully and judiciously matched with some new work, with which they have been incorporated. They are, fortunately, all in a good state of preservation; a few have received slight repairs, which seem to have been needed, and which have been carefully done. The only other remains of old woodwork in the church are, it may be well to mention here, two screens of late date, and of elaborate design, which separate the north and south aisles of the nave from the transepts. These are still so heavily coated with paint (and grained) that any decorative colouring, which they formerly bore, is effectually obliterated.

The ancient stall-ends are sixteen in number, and are equally distributed on either side of the choir. All of them agree in general form, in having the shoulders ogee-shaped, and molded, and several have elaborate, sunk traceried panels, while all have poppy-heads or finials. Two of the sunk panels are remarkable for having, in low relief, a representation of St. George and the Dragon. One of these is illustrated.

Beginning at the west end on the south side of the chancel, the stall-ends are as follows :

(1) Of the usual form, with elaborate tracery on the panel, and with a carved finial.

(2) Is similar in form, but the panel is plain, and a buttress with crocketed gablets is attached to the outer edge.

(3) Is similar to (1).

(4) Is similar to (2), but with a traceried panel, in which are two shields, one of which is charged with three axes, and the other with what is probably a merchant's mark.

(5) Is of the usual form, with small square flower in the molding of the shoulder, but is otherwise plain.

(6) and (7) Are similar to (1).

(8) Is generally similar to the corresponding bench-end on the north side (15) which is described further on, but has a slightly different treatment of the subject of St. George and the Dragon in the panel, and the finial is formed of two angels addorsed.

Taking the north side in order from the west end.

(9) Has a traceried panel and carved finial.

(10) and (11) Have carved finials, and buttresses with crocketed gablets.

(12) and (13) Have traceried panels and carved finials.

(14) Has a plain panel and carved finial.

(15) Is very remarkable and peculiar. The shoulder is molded and continued down the inner edge and stopped about six inches from the bottom. The outer edge has a short shaft of square section with molded cap and base. In an ogee trefoil-headed panel is carved the subject of



BENCH END, TRINITY CHURCH, HULL.

St. George slaying the dragon. The saint is represented standing with both feet upon the back of the dragon; and rests upon his hip belt, whilst with his right he thrusts a spear down the throat of the monster. He wears a large, acutely pointed basinet with camail attached; the arms and legs are protected by plate, and the hands and feet by gauntlets and sollerets. Over all he wears the jupon with escalloped edge, and suspended round the neck by a guige, is a shield of unusual shape, and concave in section, charged with a plain cross.

The finial in this example is very curious. It has four sides facing the cardinal points, on each of which is carved a different figure.

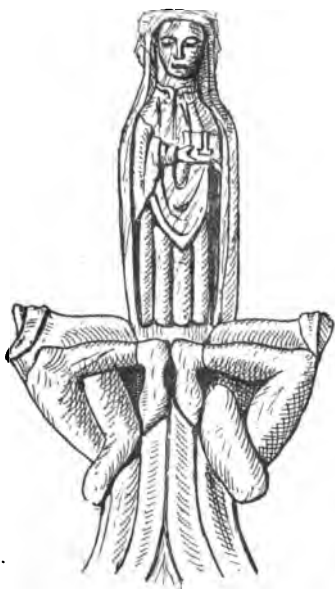
Facing the north is a figure vested in cassock, and alb or rochet, the right hand raised in



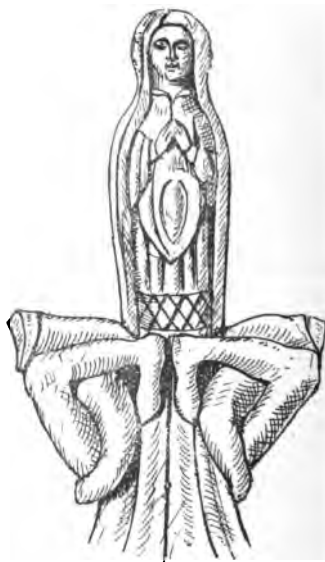
FINIAL.
NORTH SIDE.



FINIAL.
SOUTH SIDE.



FINIAL. EAST SIDE.



FINIAL. WEST SIDE.

benediction, the left holding a branch or something similar, but which is now scarcely discernible. On the head is a low mitre (which is a restoration, as are also the heads of the other figures).

Facing the south is a figure which appears to be habited in a close fitting gown with tight sleeves. The right hand holds a gridiron (the emblem of St. Lawrence), and the left hand is raised in benediction.

Facing the east is a figure which appears to be vested in an alb and chasuble; the hands hold a book. There are, however, no indications of stole or maniple, nor of apparels to alb or amice.

Facing the west is a figure vested as the last, but having the apparel to the alb distinctly shewn.

Beneath these, and forming the lower part of the finial, are the busts of two hideous females, with the legs doubled over the shoulders and embraced by the arms.

The date of this example, judging from the armour of St. George, is probably the latter part of the fourteenth, or very early in the fifteenth century.

(16) Is similar to (7).

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to *Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.*]

The Image of All Saints.

WHAT was the image of All Saints like, and are there any examples of it still extant? We invite the assistance of the readers of the *Reliquary* to the solution of the puzzle. It is, of course, well known that some conventional image to represent All Saints was very common in England before the Reformation; but, so far as we are aware, no explanation of what the image was like, has hitherto been forthcoming. It is a curious question, and forms a subject for inquiry worthy of the attention of antiquaries. We therefore bring it before the notice of our readers, hoping thereby to elicit a satisfactory solution of the problem. It is indeed possible, if not probable, that owing to the very large number of these figures which existed at one time all over the country, some one or more may have escaped the spoiler's hand, and may remain to afford actual evidence in the matter. Do any of our readers know of any image, which with any degree of probability, may be accepted as the representation of All Saints?

It is unnecessary to make any long series of quotations from documents of the middle ages to prove the former existence of such images. Their existence is admitted by all students who are familiar with mediæval deeds, such as wills, inventories, and church-wardens' accounts. Nevertheless, not one of the many allusions with

which we are acquainted throws the least light on the form of the image in question, which was once so common, and which is now wholly forgotten. The following references are given, because they will be of interest to those who have not previously had their attention drawn to the matter. They are only a few which have been casually noted down, and they might very easily be largely increased in number.

In 1466, William Holme, vicar of Mattersey, Notts, left the sum of 13s. 4d. : "ad picturam ymagnis Omnium Sanctorum," etc.,* on the left side of the high altar of his church.

In 1480-1, Richard Lindley, of Scutterskelf, in the parish of Rudby in Cleveland, left a wax candle to be placed before the image of the Blessed Virgin in the "porticus" of Rudby church, and another wax candle : "ante ymaginem Omnium Sanctorum."†

In 1483, Christopher Conyers, rector of Rudby, mentions more in detail the position of the image of All Saints in that church. He first of all directs, that his body is to be buried in the choir of Rudby church : "inter altare summum et statuam Omnium Sanctorum." Further on he bequeaths five wax candles, to be burnt about his body on the day of his burial, and after that, they are to be divided, three : "ad comburendum coram statua Omnium Sanctorum in eccl. de Rudby, et ij coram ymagine B. M. ex altera parte chori."‡ Rudby church is dedicated to All Saints, and it would seem that on one side of the chancel was the image of All Saints, and on the other that of St. Mary.

In 1488, Edmund Mauleverer, Esquire, of Arncliffe and Wothersome, directed that his body was to be buried in the churchyard of Bardsey, and ordered certain candles to be burnt round his body on the day of his burial and on its octave ; afterwards directing : "quidam eorumdem ponendi coram ymagine Omn. Sanctorum, quidam coram ymagine B. M. V., quidam coram aliorum Sanctorum ibidem figuris,"§ in the church of Bardsey.

In 1520, Robert Roose, a labourer, or perhaps a small farmer in the parish of Rudston, left half a quarter of barley to the finding of a light : "coram ymagine Omn. Sanctorum in eccl. de Rudstane."||

In 1521, Robert Eland, Esquire, of Wakefield, directed his body to be buried "in the chirch of Wakefeld afore Alhallows."¶

In 1523, Marmaduke Constable, Esquire, of North Cliff, directed *inter alia* as follows : "Item, I will that my executours fynde too tapours of wax, that on be for Allhalowse at Saunton, and that other at South Clif before Saint Leonard, and they to burne at all Matyns, Messes, and Evensonges one all halidayes in the yere duryng all the nonage of my heire, and then my heire to be charged with all." **

In 1528, Robert Gest, a yeoman of Brompton, near Pickering, and the father of Edmund Gest, bishop of Rochester (1560-72), directed

* *Test. Ebor.*, ii., 279. † *Ibid.*, iii., 260.

‡ *Ibid.*, iii., 288.

§ *Ibid.*, iv., 40.

|| *Ibid.*, v., 116.

¶ *Ibid.*, v., 135., see also Walker's *Cathedral Church of Wakefield*, p. 106.

** *Ibid.*, v., 167.

that he was : "To be beried in holie moldes in the where * of the churche of Brompton, afore the ymage of Alhallos there, after laudable costome. To the fyndyng of a light byfore the said ymage of Alhallos standyng in the bodie of the churche xs, in money, and a bee hyve, to be delyvered to the churche wardens for the tyme beyng, and they frome yere to yere for evermore fynd the said light." †

In 1557 (an interesting date), the churchwardens of All Hallows, Staining, London, paid 40s. "to a carwar for y^e immaghe of Allhollans." ‡

It would be easy to add to this list, which, however, is long enough, and the quotations sufficiently explicit, to make it perfectly clear, were there any doubt on the subject, that some image existed which was a recognised conventional representation of All Saints. Can any of our readers throw any further light on the subject?

A Derbyshire Seminary Priest in the Reign of Elizabeth.

THE following paper, giving an account of a seminary priest in the reign of Queen Elizabeth, would appear to be a personal declaration by the inculpated party himself, as the signature and handwriting of the body of the document are evidently from the same pen. It will we think, be read with interest; we are, however, unable to furnish any further information respecting William Tharley; perhaps some of our Derbyshire readers can supply this omission. The date is probably 1583.

P.R.O., State Papers, Elizabeth, Vol. clxv., 72.

William tharley aged thyrtye yeares or ther aboutes borne at a plase called Wyn in Derbeshier: was brought upe in a semynary college att Reames iij yeares & toke his firste orders of subdecon & decon at Lyon in shampan in france And his secunde order of semenary presthoode of the byshope of shallon ther aboute a yeare & a quarter paste. And he toke shippinge at Depe about mydsomer laste and landed at hieth as he supposethe: & hathe Remened in derbeshier most parte of his tyme or eles where, but w^he whome or anye particular place he will not tell for hurtinge or accusing his frendes whoe have Relived hym

William tharley.

This paper is endorsed :

A description of William Tharley.

* *i.e.*, choir.

† *Test. Ebor.*, v. 263.

‡ *Britton and Le Keux's Churches, Vol. II.*—sub., "All Hallows Staining."

Place names in "gay" and "ney."

NAMES of places ending in "gay" and "ney" seem, at first sight, to have little in common, but I hope to show that they are closely related.

Every such name, is I think, composed of the termination "ey" or "ay" island, following the name (usually, but not always, abbreviated) of the tribe which inhabited the island.

A few instances from different parts of Great Britain, selected from a great number which I have examined, will, I think, suffice to show that this is so :

Wormegay (Norfolk).—Wormingay, Worming isle. Compare Wormingford, Worminghall, Wormington. Sir Ralph L'Estrange, who died 1197, married Ela, daughter of Richard, Lord Wormingay. —Blomefield's *History of Norfolk*.

Bungay (Suffolk).—Bunningay, Bunning isle. John Bunning, in 1469, gave money to Redenhall Church.—Blomefield's *History of Norfolk*.

Shengay (Cambs.).—Shenningey, Shenning isle. Compare Shenington.

Fotheringay (Northamptonshire).—Fothering isle.

Bilney (Norfolk).—Billingeay, Billing isle. Compare Billing, Billington.

Cockney (probably Middlesex).—Cockingeay, Cocking isle. Compare Cockington.

Hackney (Middlesex).—Hackingey, Hacking isle. Compare Hackington.

Olney (Bucks.).—Ollingeay, Olling isle. Compare Hollington.

Witney (Oxon.).—Wittingey, Witting isle. Compare Wittenham, Whittington.

Athelney (Somerset).—Athelingey, Atheling isle. Compare Athelington.

Orkney (N.B.).—Orkingey, Orking isle. Compare Workington.

I think it will be found that a place with such a termination is or was an island—a dry spot amid water, or marsh. And I shall be much obliged to anyone who will refer me to a place name ending in "gay" or "ney" which seems not conformable to my theory.

J. J. COULTON.

Pentney, Swaffham.

The Plate, Mitre, Staff, and Seal of bishop Fisher, seized by Henry VIII. (with notes).

THE following inventory of the plate belonging to the excellent Dr. John Fisher, bishop of Rochester (1504-1535), and seized by Henry VIII. after he had cruelly beheaded the venerable bishop, is of considerable interest. The reference to the episcopal seal is of importance, and the curious letter of Fisher's successor, which we

append to the inventory, adds an additional element of interest. Neither has, we believe, been printed before. The contractions are expanded, and are printed in italic type. This inventory of bishop Fisher's plate, etc., may be conveniently compared with an inventory of his goods, communicated by Mr. Edward Peacock, F.S.A., to the Society of Antiquaries, on April 11th, 1872, and printed in the *Proceedings* of that Society (2 *Series*, vol. iv., 294).

P.R.O., State Papers, Henry VIII., Vol. viii., No. 888.

Here after folowethe all suche *parcelles* of plate as haue ben receyued by my M^r to the vse of the Kinges hightnes Whiche Late apperteyned to the bysshope of Rochester.

- ffurst three Challicis w^t *patentes* all gylt/
- Item too Saltes w^t couers all gylt w^t the porculleys vppon them
- Item a paire of pricketes of siluer and gylt
- Item xij spones of the xij appostelles
- Item xij spones w^t prylketes* on thendes
- Item vj spones w^t wrythen knopes at thendes
- Item theret gilte spones of siluer w^t wrythen knopis
- Item a gylt spone w^t sainte Andrewes Image on thende†
- Item one other gylt spone w^t a prylkett on thende/
- Item vj standinge cuppes all gylt w^t couers whereof one is very olde
- Item ij Nuttes w^t one couer gylt
- Item a litle standing Masser w^t a couer an Egle in the Tope
- Item a goblet w^t a couer gylt
- Item a flate litle boole w^t a couer gylt w^t the ffrence Kinges armes
oon thinside of the couer
- Item ij large boollles wythe § of oone sorte
- Item a flate pece all wythe
- Item v smalle litle Dysshes all wythe w^t the porcullies one the onde
syde and the other w^t gottes hedes and Aremyne quarterley ||
- Item iij lytle goblettes w^t a couer parcell gylt w^t a lettre V and a K
vppon them
- Item a lytle salte parcell gylt w^t a couer
- Item a massor w^t a depe bande of siluer gylt
- Item a lytle powder box of siluer all wythe
- Item the hafte of a keruing knyffe all gylte broken w^t a Krystou¶ in
the mydes thereof
- Item ij Challicis w^t *pattentes* all gylt
- Item a pais** of siluer thinere perte gylt all to broken in pecs

* This word, which occurs more than once, seems to be certainly "prylket," and not "prykett," as might be expected.

† Three.

‡ Was this some special spoon? Rochester Cathedral Church was dedicated to St. Andrew.

§ White.

|| John Morton, cardinal, and archbishop of Canterbury (1486-1500), bore as his arms on his seals a shield, charged *Quarterly gules and ermine, in the first and fourth quarters a goat's head erased argent, armed or.*

¶ Crystal.

** A pax.

- Item ij paire of gylt cruettes w^t porcellis vppon them
 Item one paire of olde Cruettes w^t out couers wythe
 Item ij smale bassons for an aulter gylt w^t porcellis vpon them
 Item ij smale Candellstyckes for an aulter all gylt
 Item v new standinge cupis w^t couers to eche of them all gylt
 Item ij saltes of tholde fasson w^t a couer parcell gylt
 Item a ale cupe w^t a couer gylt
 Item a faire salte w^t a couer gylt
 Item a lytle casting flagon all gylt
 Item ij smale peces of the olde fasson all wythe
 Item a lytle knope of siluer
 Item a myghter sett w^t counter fett stone and perle w^t thapurtenances
 Item Crose and the stafe gylt
 Item ij paire of glouys knytthe whereof one paire is wythe and hath
 ij sauers* sett on the backe of thande in golde the other rede
 Imbrodered w^t golde a bought the eggis
 Item a lytle boxe of wood w^t ij olde couers of siluer for cruettes and
 a forkehed w^t a lytle broken siluer therin besides
 Item a siluer senser w^t a spone wythe
 Item a lytle holly water stoocke w^t a sprynkle all gylt w^t porcellis
 vppon it
 Item ij great pottes gylt
 Item ij wythe pottes of siluer
 Item a basson and a Ewer wythe
 Item ij wythe flagons
 Item iij standing cupis gylt w^t iij couers
 Item a gobblet w^t a couer gylt
 Item iij bowles gylt withe and a couer
 Item iij bowles whyte w^t a couer
 Item one horne garnysshed w^t siluer and gylt
 Item a lytle salte w^t a couer whyte
 Item a lytle gobblet w^t a couer whyte
 Item xij spones where of vj slyppte and vj prylke
 Item a standing Masser w^t a great paynted couer w^t a greate
 knope
 Item a masser Juggle w^t a paynted couer w^t a kuppe of iij bolles
 whyte
 Item a playne pece parcell gylt w^t a stare in the bottom
 Item a basson and a Ewer whyte
 Item iij cupis w^t iij couers gylt
 Item a goblet w^t a couer gylt
 Item ij smale saltes w^t a couer gylt
 Item vj pottes of siluer all whyte
 Item iij spones of siluer all whyte
 Item a standing Cupe of the old fasson w^t a couer parcell gylt
 Item a potte w^t a couer all whyte
 Item a selle† belonging to the bishoprycke of siluer whyte

* Sapphires.

† Seal.

All whiche *parcelles* of plate aboue specified amount in weight to twoo thowsand and xx^d oz troy weight. That is to say the forsaide *Percelles* of gylt plate amounte to one thowsand one hundereth and xij oz. The percell gylt amountethe to one hundrethe & xiiij oz. And the wythe plate amountethe to seven hundrethe fowre score and xiiij oz.

The document is endorsed : The Inventory of my lord of Rochester's plate.

As will be seen from the following letter of Fisher's successor, John Hilsey (1535-1540), that bishop pleading poverty, asked for the crosier, mitre, and seal of his predecessor. The application as regards the seal is very noteworthy. A bishop's seal is invariably broken on his death, but the seal of bishop Fisher, as the inventory shows, being as usual of silver, was seized by the King. Whether bishop Hilsey's request was complied with there is nothing to indicate, and unfortunately no impression of the seals of either Fisher or Hilsey is known to be extant. As both bishops bore the Christian name of John, the seal of the one would have been serviceable for the other ; and it is much to be wished that examples of both bishop Fisher's and bishop Hilsey's seals may be found to clear up the question whether Fisher's seal was handed over in so irregular a manner to Hilsey or not.

Bishop Hilsey's letter is as follows :

P.R.O., State Papers, Henry VIII., Vol. ix., No. 421.

Gracia dei vobiscum.

My good m^r I thanke yo^r m^rshyppe for all yo^r goodnes shewyd vnto me yn all my neades/ yff hytt may plese yo^r mastershypp to be soe good vnto me as to geve me my *predessessours* myttre staff & seale hitt wylbe to me a grete comfortt y^t amm nott able to bye syche thynges & I shall contynewe my dewty to pray for yo^r m^rshypps welfare longe to contynewe/ also I desyre yo^r m^rshyppe thatt you wyll take noe dysplesure wythe my power shute for nede makythe me boldre apon yo^r m^rshyppe then. I wold be/ as god knowythe whoe defende you from all evylles & yncrease you yn all goodnes wretyn y^e xxiiij day of Septembre by ye hand of yo^r oratour

John roffens.

On the outside the letter is addressed :

To my ryght honorable
m^r Cromwell *primare* secretary
vnto ye kynges hyghnes
D. D. &c.

And it is simply endorsed : The busshop of Rochester/

The Engagement of an Organist at Glastonbury Abbey in 1534.

A DOCUMENT which records in detail the terms of engagement of a monastic organist and teacher of music is so uncommon, that the importance of the following paper, which is printed from a transcript of the original in the Record Office, is at once greatly enhanced. Whatever became of James Renynger, the sad fate of Abbot Whiting is too well known to need recapitulation. It is curious in reading the set phrases regarding the abbot "and his successors," to note how little suspicion seems to have been entertained at the time, of the ruthless destruction which was destined so soon to overtake the monastery and its spiritual head.

The copy of the indenture from which the transcript has been made, was obviously that which James Renynger held, and to which the monastic seal was originally appended. No trace of the seal is now remaining. Renynger appears to have been alive in 1567-8, when the order was made for him to receive £10, etc., according to the endorsement of the deed.

P.R.O., State Papers (Henry VIII.) Vol. xi. 1056.

This Indentur' made the tenth dey of Auguste the xxvjth yer' of the reign of o' Sou'aign lorde kyng Henry the viijth betweyne the right Reu'end ffa^r in gode Richard Whityng abbott of the mon^astery of o' blessid lady of Glastyngbry & the Couent of the same yn the Countye of Som'sett of the oon ptie And James Renynger of Glastyngbry foreseid yn the seide Countye Syngyman of the other ptie Witnessith that the seide James Renynger hath couen^antid & grauntid & aggreid and by theis p^asent^f couen^antith grauntith aggreith to s'ue the seide reu'end fad^r & Cōuent & their Successo^rs yn the Mon^astery of Glastyngbry for seide yn his facultie of Syngyng & playng vpon the Organes tⁱme of his lyfe as yn deyly s'uiues of our lady kepyng yn the Chappell of o' blessid lady yn Glastyngbry for seid As deyly matens masses yeven song^f Complens Anteymes & all other devyne s'uiues as hath ben accustomed vsid to be songen yn the seid Chapell^f of o' blessid lady of Glastyngbry by fore the tyme of these Couen^ant^f And to do s'uiue yn syngyng & playing vpon the organes yn the high quier of Glastyngbry for seid yn all & allman^r suche festes & festyvall dayes as hath ben yn tymes passid vsid & accostomyd ther/ And yn leke wise to s'ue the seid Reu'end ffa^r & his Successo^r3 with songis & playing yn Instrument^f of musyke as in the tymes of Christe mas And other sesons as hath ben here tofore vsid & accustomed & at any other tyme or tymes when the seide James Reynynger shalbe ther vnto requyred by the seide reu'end ffa^r his Successo^r3 or Assignes And farther the seide James Renynger Couen^anteth gr^aunteth & aggreith to Instructe And teche sixe chylderen always at the pleasur' of the seide Reu'end fad^r or his Successo^r3 for the Chappell of o' blessid lady in Glastyngbry sufficiently lawfully & melodiously with all his dyligence in pricke songe* & desc^aunte^f of the whiche sixe chyldren two of theym yerly to be sufficiently

* prick song—music pricked or noted down.

† descant—an old term for variation in music—counterpoint.

Instructid & toughte by the seid James Renynger yn playng at the Organes by the space of two yeres the seide two chyl dren to be always chosen at the pleasur of the seid Reu'end fad^r & his Successo^r3 whiche he or they shall thynke to be most apte ther to So that the ffrend^f of the seide two Chyldren wolbe bounde yn suffyccyent bond^f that the seide two Chyldren & eny of theym shall s'ue the seide Reu'end fad^r & his Successo^r3 yn syngyng & pleyng at the Organes deyly yn the seid Chappell of o^r lady & high quier of the mon^astery of Glastyngbry afor seide & other tymes of the yer yn man' & forme as afore rehersid by the space of sixe yeres nexte ensuyng the seide two yers of theyr techyng yn syngyng & pleyng. And the seid Reu'end fad^r & his Successo^r3 shall fynde the seide James Renynger clauingcord^f * to teche the seide two Chyldren to pley vpon ffor the whiche s'vice well and trewly so to be don The seide Reu'end fad^r and Cōuent Couen^antith and gr^auntith to the seide James Renynger duryng his lyfe as well yn Sykenes as yn helthe ten pound^f of lawfull money of Englonde as well as for his Styppendy as for his mete and drynke at fower pⁿcypall termes of the yere by equall porcyons at the right reu'end fad^r is chekr of receyte yn Glastyngbury to be taken & receyvid. And also oons yn eu'y yer his lyu'y Gowne or ell^f thritteyn shilling^f & fouer pens yn money for the seide gowne Always at the pleasur & eleccyon of the seid reu'end fad^r & his Successo^r3 Also two lodes of Wodde brought home to the seide James Renynger his howse or chamb^r [and his howse rent fre or els xiijs iiij^d by the year for it][†] Always that if it happen the seid James Renynger to be taken up by v^tewe of any of the kyng^f Comys^syons or by any other by his Auctoryte to s'ue his g^rce that yf the same James Renynger cū to Glastyngbry agayne w^t yn oon yer & oon dey then next following And so from thens forthe do his dylygent s'vice yn syngyng and playng at Organes & techyng of Chyldren at al tymes & yn eu'y thyng accordyngly yn man' & forme as is a fore rehersid that then he to have his p^petuyte agayne w^tout any Int^rrupcion or lett And also yf it happen the seid James Renynger not to do his dylygence yn techyng & instructyng of the seid sixe Children as yn syngyng & playing as is byfore rehersid to the pleasure of the seide Reu'end fad^r or his Successo^r3 or ell^f yf it happen the seid James to be seke or aged so that he cannott well and and dylygently Instructe & teche the seide chyl dren that then it shalbe lawfull to the seid reu'end fad^r & his Successo^r3 to Abate of of (*sic*) the seide ten pound^f for the techyng & instructyng of the said sixe chyl dren yerly cliijs iiij^d. In witnes wher of to the oon pte of thies p^sent Indenturis remaynyng w^t the seid James Renynger the aforeseid Reu'end fad^r Richard Whityng Abbott of the for seid mon^astery of Glastyngbry & Cōuent of the same haue putt their Cōuent Seale. And to the other pte remāyng w^t the seid forseid reu'end f^add^r & Cōuent the forseid James Renynger hath putt his Seale yeven at Glastyngbry forseid the day above seide

The document is endorsed :

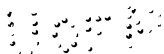
Allow this Annuitie of x li w^t & tharreag^f for three yers ending at Michelmas Anno
x Re^{no} Elizabeth

Winchester

Wa : Mildmay

* clavichords—a precursor of the modern pianoforte, so named from the "claves" or keys. Clavichords became popular about 1500.

† The words within the brackets are an interlineation.



Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

At the anniversary of the SOCIETY OF ANTIQUARIES, on St. George's Day, Dr. John Evans resigned the office of President, which he has filled with much distinction and success during the past seven years; and Mr. A. W. Franks, C.B., Litt. Doc., etc., was elected to succeed him. We note with pleasure that as a recognition of Dr. Evans's many services to literature, Her Majesty the Queen has been pleased to bestow upon him a Knight Companionship of the Order of the Bath.



At the anniversary, Lord Dillon also resigned the post of secretary of the Society; and Mr. C. H. Read, F.S.A., of the British Museum, was elected in his place.



With the month of May the exploration by the Society of Antiquaries of the site of the city of Silchester was resumed, and has resulted in the most important of all the discoveries yet made. There seems to be no real doubt that the foundations of a Romano-British church of the fourth century have been found. It has been a small basilica 42 feet in length, the ground plan of which exhibits the basement of a building consisting of a nave with western apse, two aisles, rudimentary transepts, and an eastern narthex. The original altar-space is believed to be identified, and the existence of a wall opened out near the apse is suggestive of traces of a baptistery having once existed. Portions of the central pavement remain, and in the centre of the ancient chancel a mosaic of finer quality indicates external reverence for the dignity of the altar. It needs no words to point out the exceedingly high interest, not to say importance, of such a discovery. We commend the Silchester Exploration Fund once more to the notice of our readers.



A new number of *Archæologia* has just been issued to the Fellows, being part i. of vol. liii. It contains the following papers: (1) Inventories of Lincoln Minster, by Canon Wordsworth. (2) Some Egyptian bronze weapons in the British Museum, by Dr. E. A. Willis Budge. (3) History of Seat Reservation in Churches, by Mr. W. J. Hardy. (4) The Spoon and its History, by Mr. C. J. Jackson. (5) Further excavations at Lanuvium, by Lord Savile. (6) Draft of a Letter from Charles I. to Henrietta Maria, and a Vow made by Charles I., by Dr. Sparrow Simpson. (7) A fourteenth century

Filtering Cistern at Westminster Abbey, by Mr. Micklethwaite. (8) Notes on the Church of St. Francis at Rimini, by Mr. A. Higgins. (9) The vanished memorials of St. Thomas of Canterbury, by Mr. H. S. Milman. (10) Some fifteenth century drawings of Winchester College, etc., by Mr. Kirby. (11) Recent Roman discoveries at Lincoln, by Mr. Fox. (12) Some Chinese rolls with Buddhist Legends, etc., by Mr. Franks. (13) An Archæological Survey of Hertfordshire, by Dr. John Evans. (14) Excavations at Silchester, by Mr. Fox; with a note on the animal remains found there during the excavations, by Mr. Herbert Jones.



From the Rev. J. Hirst we have received the following account of an important DISCOVERY OF ROMAN REMAINS AT MOUNT SORRELL: In the second week of April an oblong well, measuring 7 feet by 5 feet and 60 feet deep, was exposed to view by a blast at the Mount Sorrell granite quarries, Leicestershire. It had been sunk in a natural fissure, or dyke, in the rock of which the Mount is formed. An oak, barrel-shaped bucket, with hoops and handle of bronze gilt, three urns of black ware, several antlers of red deer (one being a very large shed antler, about 44 inches long, which has been pronounced by some to be that of an elk), three skulls of oxen (*Bos longifrons*), and two skulls of the pig (*sus dom*), were all dug out of the black, peaty earth in the bottom of the well.

The handle of the bucket resembles two snakes with their tails twisted together in the middle. The hasps on the side of the bucket are shaped like the heads of oxen, each being surmounted by a swan's head and neck. The gilding is quite fresh and bright.

The large antler, supposed to be an elk's, is more probably a very large specimen of *Cervus elephas*. It is in three pieces, but the fractures are easily adjusted so as to allow of its being accurately measured.

The skulls of the oxen have round fractures in front, about an inch-and-a-half in diameter.

The skulls of the pig are almost perfect, not showing any great fractures.

On the south-east slope of the Mount there is exposed to view a stratum of burnt wood, varying in thickness from a $\frac{1}{4}$ inch to $2\frac{1}{2}$ inches, at about 2 feet 6 inches below the surface. The superincumbent mass of earth is entirely composed of fragmenta, such as black, red, and slate-coloured pottery, concrete of mortar and pebble, roofing and flooring tiles, pieces of brick, and Barrow-on-Soar limestone. From half a cubic yard of this bank, pieces of five different kinds of pottery, of fifteen different qualities, were picked out, besides several bones, as, a fragment of an ox jawbone with molars attached, a split shank bone, and last, but most interesting, a spindle whirl made of lignite, beautifully turned with embossed concentric rings.

Many years ago a Mr. Fewkes employed fifteen or sixteen men for a couple of days to cut trenches across the top of the Mount. He exposed to view some foundations, and picked up a number

of Roman coins. His grandson says that the coins are in his possession, but without being catalogued or any notes of them kept.

The manager at the quarries says that "some years ago he excavated an underground chamber, the walls of which were partly plastered, partly cut out of the solid rock, but all painted blue and red with a geometrical pattern." One of the workmen at the Mount says he had at home "a coin with a man on horseback holding a spear."

Care will be taken of all future finds. The bucket has been presented to Cambridge.

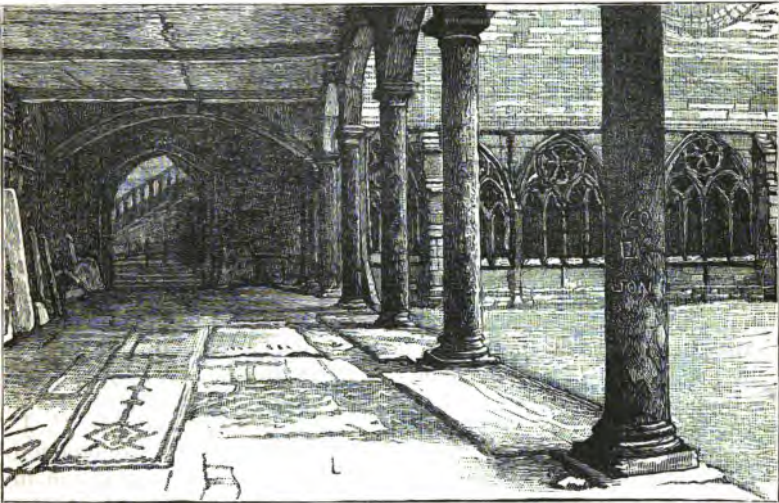


The first volume of the third series of the PROCEEDINGS of the SOCIETY OF ANTIQUARIES OF SCOTLAND has been issued. It contains the following papers: Notes on the Scotch arms in the "Armorial de Gelre" (with coloured plates), by Mr. A. H. Dunbar; The excavation of two cairns at Aberlour, Banffshire, by Dr. Joseph Anderson; a similar paper, by Mr. G. Hamilton, on the excavation of two cairns at Highbanks, Kirkcudbright; Notice of a cist found at Eckford, by Mr. J. G. Winning; Some forgotten incidents and personages in the local history of Shetland, by Mr. G. Gouldie; The origin of the Royal Artillery and Royal Navy of Scotland, by Dr. Æneas Mackay; The excavation of Harelaw cairn, Fifeshire, by Mr. G. W. Constable; Some wooden objects from peat bogs, supposed to be otter and beaver traps, by Dr. R. Munro; Scottish Sacrament Houses, by Mr. A. Macpherson; Excavation of the fort "Suidhe Chennaidh," Loch Awe, by Dr. David Christison; Some bronze ornaments, etc., by Mr. G. Muirhead; three papers on John Knox, and his reputed house at Edinburgh, by Mr. P. Miller, Sir Daniel Wilson, and Mr. C. J. Guthrie, respectively; Notice of four beaker-shaped Communion Cups, formerly belonging to a Scotch Presbyterian congregation in Holland, by Mr. A. J. S. Brook; The silver racing bell of Lanark, by the same writer; A Norwegian conveyance of land in Schetland (1537), by Mr. G. Goudie; Notice of two communion cups, formerly at Monifieth, by Dr. N. Macpherson; Old Dumfriesshire surnames, by Mr. Joseph Bain; The Forts, Camps, and Motes of Dumfriesshire, by Dr. Christison; Rune Primestaves, etc., by Mr. H. F. Morland-Simpson; Motes, Forts, and Dunes of Kirkcudbright, by Mr. F. R. Coles; A set of heradic shuffle board counters, and a silver badge of the conservator of Scottish privileges in the Netherlands, by Mr. J. Balfour Paul, Lyon King-of-Arms; Some Amulets, by Professor Duns; A Celtic cross at Rothesay, by the Rev. J. K. Hewison; Report on some sculptured stones, older than 1100, by Mr. Romilly Allen; Excavation of a Burial Mound in Oronsay, by Mr. Malcolm McNeill; Notes on the Ramparts of Burghhead, by Mr. Hugh Young; Discovery and Excavation of a Burial Cairn, of the Bronze Age, in Forfarshire, by Mr. A. Hutcheson; Notes on a pair of Thumbkins, by Mr. A. J. S. Brook; Excavations in the Island of Luing, Argyllshire, by Dr. A. Macnaughton; and a Report of the

archæological examination of the Culbin Sands, Elginshire, by Mr. G. F. Black. The volume is well supplied with a number of illustrations.



Much indignation and anxiety has been felt with regard to an extraordinary proposal on the part of the dean and chapter of Lincoln, to "remove" the chapter library, with the cloister beneath, and to "restore" that side of the cloisters in imitation Gothic. The library is an excellent design of Sir Christopher Wren, and forms an admirable and harmonious contrast with its surroundings. The cloister is, it may be noted, the only example of a post-Reformation



SIR C. WREN'S CLOISTER WALK, LINCOLN MINSTER.

cathedral cloister in England. The subject was brought before the Society of Antiquaries on March 17th, when a strongly worded remonstrance was unanimously passed. On the motion of Sir H. B. Bacon, Bart., seconded by Mr. C. J. Ferguson, the resolution was ordered to be communicated to the dean and chapter. In reply, a curt letter was received from the dean, stating that the chapter were "acting under the strongly expressed opinion of their highly competent architect, Mr. Pearson." The society then (on March 24th) passed another resolution, pointing out that the competency of Mr. Pearson as an architect was not disputed, and that it in no way affected the point at issue, which was whether it is proper to demolish a piece of architecture of undoubted historic interest and of considerable beauty, to make way for a presumed re-production of a building which had been destroyed centuries ago. There the matter rests for the present; but strangely enough, the north-west tower of the

minster almost immediately afterwards began to show signs of weakness, and the money which the dean and chapter were going to spend on "removing" the library and north walk of the cloister, will have to be expended on securing the safety of the tower. It is therefore hoped that no more will be heard of the mischievous proposal in regard to Sir Christopher Wren's work.



No one, we suppose, would wish to call in question Mr. J. L. Pearson's competence as an architect, but his due appreciation of the value of antiquities and of ancient buildings is fairly open to doubt, or he would not propose to treat them as he does. When we add to this the fact that Mr. Pearson was elected a Fellow of the Society of Antiquaries in 1853, but that, although living in London, he has never attended a single meeting of the society, and has not yet been admitted to his fellowship, it would scarcely seem surprising if antiquaries mistrust his verdict as to the necessity of drastic re-building, or "restoration" of portions of ancient churches. We are led to make these observations, not merely on account of what has been threatened at Lincoln, but because we understand that Mr. Pearson has also been making some mischievous proposals in regard to Rochester cathedral also, which have led to the resignation of Mr. W. H. St. John Hope and other members of the committee. We feel that the time will soon come when the irresponsible powers of the different deans and chapters over the fabrics of their cathedral churches will have to be greatly curtailed, and governing bodies appointed in their place, as has been the case with St. Paul's, London, since the great fire. We should regret such a change, but it will become a necessity, if the cathedrals are to be saved from vandalistic "restorations."



We regret to learn that a proposal is on foot, in connection with the "restoration" of Selby Abbey church, to rebuild the tower. The present tower is a very characteristic and graceful piece of work of the latter part of the seventeenth century. It is not, however, sufficiently "Gothic" to suit the tastes of some persons; and it is, therefore, proposed to replace it by a new and sham reproduction of a medieval tower. How much longer will people waste their money on such projects; and how much further is the vandalism of ecclesiastical "restorations" to be allowed to proceed? To Lincoln Minster and Rochester Cathedral, Selby must now be, unfortunately, added. We earnestly hope that this mistaken scheme may come to naught, or be defeated.



On June 10th, the members of the Plainsong and Medieval Music Society assembled at the Chapter House of St. Paul's, when a paper was read by Mr. Abdy Williams on the Rhythm of Plainsong. The lecturer, in a thoroughly interesting paper, and with the assistance of a small body of singers, illustrated the laws which govern the

rhythmical delivery of Gregorian music. Contrary to the usual mode of Plainsong chanting, the ideal mode, according to the Solesmes system, recognizes a free rhythm, which has laws and principles akin to those of strict rhythm, the difference between strict and free rhythm consisting in the fact that the one is strict and the other free, not in the rhythmical quality itself. Those who have not heard of this society may be interested to know that one of the objects it has in view is of especial importance. It is no less than the reproduction, by photography and other processes, of ancient church music books.



Mr. T. Tindall Wildridge, keeper of the Hull Borough Records, has recently suggested the formation of an archæological society for the East Riding of Yorkshire, and he has obtained the adherence of the Rev. Dr. Cox, Mr. Cecil Foljambe, F.S.A., M.P., Mr. William Andrews, Dr. Stephenson, Councillor J. G. Hall, and the Rev. H. E. Maddock to the scheme. Neither Dr. Cox nor Mr. Foljambe, however, is connected with the East Riding, and there is a widely expressed belief among Yorkshire antiquaries that the proposed society would probably end in weakening the existing Yorkshire Society, while it would not be sufficiently strong in itself to carry on archæological research satisfactorily. Dr. Cox, in supporting Mr. Wildridge's proposal, has written as follows :

"I was very glad to see the proposal of Mr. T. Tindall Wildridge to form an East Riding Archæological Society, and to find that so far the idea has been well supported. Like my friend, Mr. Cecil Foljambe, I shall be only too glad to become a member, though I have no immediate connection with that Riding. I write to add another proposition, namely, that we of the North Riding should also have an antiquarian association of our own. We all recognise the good work done by the Yorkshire Archæological and Topographical Association ; but the area of this great shire is far too vast to be covered effectively by any single organisation. The old society has its chief support in the West Riding. Could it not confine its attention to the 1,770,359 acres of that district, and of its generosity help in the establishment of kindred, not rival, societies in the other two Ridings ? As the founder of the Derbyshire Archæological Society, in 1878, I can testify that there is abundant material and abundant work for a most active association, over an area not half the size of this one Riding. If some influential folk would call a conference at York, I think the details of such a three-fold scheme might easily be arranged."

Recognising to a large extent the justice of Mr. Wildridge's proposal, as well as that of Dr. Cox's remarks, the council of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION, at a meeting held on April 21st, resolved, on the joint proposal of Messrs. Chadwick and Walker, to recommend to the members of the Association the adoption of the following suggestions for the practical re-organisation of the Association on a more comprehensive basis :

1. That a committee of members of the society should be appointed for each of the three Ridings.

2. That each Riding committee should consist of representatives from towns and districts in the Riding, including the present local secretaries ; and that their duties should be to collect information on antiquarian matters within their districts, and report to the central council for printing in Journal and Transactions.

3. That the central council should consist of representatives from each Riding committee, and also of elected members, with the chairman and secretaries, and should have the general control of the affairs of the society, including the Journal, the Transactions, and the Record Series.

4. That there should be fixed days for committee and council meetings.

5. That meetings of members should be held six or eight times per annum, in various towns of the county, for the purpose of reading papers and of discussions.

6. That "Transactions" should be printed containing reports of these meetings, and of the Ridings committees, and the shorter papers, the longer and more important papers being reserved for the Journal.

7. That members be entitled to the "Transactions" on payment of a further subscription of 10s. 6d. per annum, or a life composition of £7 7s. This subscription to be optional.

It was decided that it would be well to incorporate the society under the provisions of sec. 9 of the Companies Act, 1862, and sec. 23 of the Companies Act, 1867, and it was also agreed that the rules of the society should be revised, and a sub-committee was appointed to draw up the memorandum and articles of association embodying the rules and objects of the society.

These recommendations will be brought before a general meeting of the members of the Association, and it is hoped that by their adoption a new and wider sphere of influence will be opened for the Association, and the demand for three separate societies satisfied.



In High Street, Canterbury, certain alterations have disclosed some ancient fittings in a house, on the south side of the street, near to the west wall of the Church of St. Mary Bredman. The upper part of this house surmounts two shops, numbered 44 and 45, High Street, which are adjacent to the east wall of a house called "The Old Crown, and Dining Rooms," numbered 43. Between the church and the house No. 45, of which we are speaking, is the entrance to a well-known public room called "Forester's Hall," which stands on its eastern side.

Reference to William Smith's Plan of the City of Canterbury, made in 1588, shows that St. Mary Bredman's Church was not then hemmed in, as it now is, by houses east and west of it. A lane or highway is marked as running along its western wall. The house No. 45 must have had its eastern wall in this highway or lane. The

buildings between the church and No. 45, must have been erected since 1588.

Some portions of the fittings of this house (No. 45) can easily be dated. On the first floor remains an ornamental ceiling, somewhat like that which is still to be seen in Singleton Farmhouse, near Ashford, Kent. The pattern wrought upon it, in high relief, is geometrical, and may be described as a series of large circles, each of which is slightly intersected by four others. At the points of intersection are ornamental medallions, or bosses about 4 inches in diameter. Many of them bear the monogram of Queen Elizabeth ("E.R."), its letters being combined with varying accessories. Other bosses bear a rose, which may perhaps be called the "Tudor Rose." Upon others are seen a floral device of a pot, containing a growing plant in flower. This ceiling was probably in existence when William Smith drew his Plan of the City in 1588. It extends throughout the small rooms into which the first floor has been divided, showing that originally the whole of them formed one large room, with windows looking out into the High Street.

On the exterior of the upper storey (above this ceiling) the whole face of the storey is covered with handsome pargetted work, in bold designs. There are four separate panels, of large dimensions. Those at the two ends (east and west) are alike, and each represents a large oval shield (now blank), wreathed with the rose and the thistle, and surmounted by a crown. The thistle distinctly dates the work as subsequent to the death of Queen Elizabeth, and this device clearly indicates the union of England and Scotland under one crown, in the reign of her successor, King James I. The two central panels have subjects that are alike. They show, in each, a youthful figure of Bacchus sitting astride a small cask, while clusters of grapes, upon a vine, are above and around him. Above these panels the surface is divided into small rectangular compartments, representing large stones, as used in house-building. The name of the adjacent house, "The Old Crown," interprets this pargetting. The crowns over the shields, and the vine wreathed figures of Bacchus, evidently decked the front of an inn, which, in the reign of James I., was called "The Crown," and which had then been some time in existence.

Painted canvas formerly decked and covered the walls of one of the upper rooms. Various scenes were shown on this wall furniture. It resembled painted canvas which was found on the walls of an old inn (latterly Vallance and Payne's brewery and bank) at Sittingbourne.

The site of this "Crown Inn" can be traced back throughout several centuries, and probably the existing house was newly built soon after the dissolution of the Priory of Christ Church, to which the ancient "Crown Inn" had belonged for nearly 150 years.

The house has been purchased now by Mr. F. Finn, of The Stores in St. Margaret Street. He is wisely retaining as many of the ancient features as possible. The peculiar shape of the Elizabethan or Jacobean windows, on the first floor, has been by him carefully preserved and restored.

Reviews and Notices of New Books.

[*Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.*]

RECORDS OF PRESTON PARISH CHURCH. By T. C. Smith, F.R.Hist.S. *Preston: Published for the Author by C. W. Whitehead.* Quarto, pp. 299. Price 25s.

The existing parish church of Preston was erected about forty years ago, and is devoid of interest as a building; but the history and records of its predecessors are of considerable local importance, and it is almost surprising that so little has been written concerning the parochial history of a town like Preston, till Mr. Smith published this book.

The living of Preston was originally a rectory, but in 1356 it was given to the dean and chapter of Leicester, when a vicarage was ordained. The list of incumbents, whether rectors or vicars, contains several notable names, as, for instance, those of Henry Wingham (bishop of London); Walter Merton (bishop of Rochester, and founder of Merton College, Oxford); Ralph Erghum (bishop of Sarum); and, in more recent times, that of Samuel Peploe (bishop of Chester). Mr. Smith has given useful original biographical notes to the names of the different incumbents, and in a footnote on page 4 he draws attention to the remarkable episcopal power possessed by the archdeacons of Richmond, of instituting clerks to parishes within that archdeaconry. The first three chapters deal respectively with the general history of the parish; the rectors and vicars; and the stipendiary curates (or parish chaplains). Chapter iv. is devoted to the Registers, with transcripts from the older volumes.

A notable peculiarity of the Preston registers is the insertion of the names of the women who were churched. This peculiarity, no doubt, arose from the fact that fees were charged for baptisms, churchings, marriages, and burials at Preston, and so all are recorded; but Mr. Chester Waters, in a letter to Mr. Smith, pronounces the Preston insertion of churchings to be practically unique. In this portion of the book two facsimiles are given from the registers, and we are very sorry to have to say so, but these facsimiles prove that the printed transcripts of the registers are seriously inaccurate. The first facsimile is given opposite page 81, and several entries at the beginning are wholly omitted, with no indication of the fact in the printed transcript. Why they are omitted can only be surmised, and the only reason that occurs to us is, that the transcriber could not decipher some of the names, and so omitted them; but even in the rather roughly executed facsimile most of these omissions can be read, so that it is difficult to say why they are not given. Then, against several of the names, a sum of money is recorded as a burial fee. In each case this is printed as "6^d," but according to the facsimile it was "v^d," the transcriber having read the "v" as an Arabic numeral "6."

Omitting several mistakes, which from the uncertainty of the facsimile we cannot certainly correct, we note the following :

For (page 81) "Richard Wethan" read "Richard letham."

For (page 82) "Thomas Addison baptized the same day," read "Thomas Adisone sone of Will' adisone the same day."

For (page 82) "Marie the daughter of John Camden bapt. iij day of Septembred (?)," read "[facsimile doubtful] the daughter of John anderton baptised the iij^d Septemb^r."

Nor is our confidence restored when we turn to the other facsimile (of the year 1612) which is placed opposite page 87. Of the writing of this portion of the registers, Mr. Smith remarks, on page 82, with evident truth, that it is "remarkably bold and legible for the period." What then do we find here? Confining ourselves to those entries on the facsimile which are perfectly clear, this is the result :

In the third entry, for "bapt" as printed, read "bap."

In the fourth entry, for "Alicia filia Ricardi Potter bapt. 7 die Maii," read "Alicia filia Richardi Portter bapt viij^o die Maij."

In the sixth entry, for "Anna filia Evain Sudell bap 10 die Maii," read "Anna filia Evani Sudell bap x^o die mensis Maij."

In the seventh entry, for "Willm fili Thomæ Blakeburne bap 11 die Maii," read "Willm' fili' Thomæ Blakeburne iunioris bap xj^o die Maij." It is needless to continue this record of blunders, they occur in the ninth, tenth, eleventh, and twelfth entries as well. In seven entries, that is, out of thirteen, there are inaccuracies of more or less moment.

Again, in the six churchings which follow, the same thing occurs : e.g., in the third entry, for "Ingollhouse," read "Ingoll hedde," and, in the next line, for "Clarion," read "Clarson."

What then is to be said of the rest of the printed registers? They extend from page 81 to page 229, and from the samples which can be tested, are worse than worthless. It is always an unpleasant work to find fault, but in the present case it is impossible to be silent. It is evident that Mr. Smith, or the person who attempted to transcribe the registers for him, could not read the old writing, and hence this lamentable result. It is, indeed, a great pity and misfortune, and, besides greatly detracting from the value of Mr. Smith's volume, it is also likely to throw discredit on other printed copies of registers elsewhere.

Leaving this unfortunate portion of the book, we pass to Chapter v., on chantries and chapels, which seems to be satisfactorily done. Opposite page 236 is a plate of drawings, made in 1839 by that most indefatigable of antiquaries, Sir Henry Dryden. These sketches show details of ornament in the houses in the Market Place, many of which have no doubt perished by now. There are several other plates in the book, one of which gives the ground plan of the body of the church in the seventeenth century, showing the disposition of the seats ; and another is that of a curiously rude brass, now in private hands, but which the "owner" would be glad, we are told, to replace in the church. Surely there can be no obstacle placed in his way

by the ecclesiastical authorities. The brass is that of Alderman Seth Bushell, 1623.

There is much that is useful in this book, and it will be welcomed by persons belonging to Preston. Mr. Smith has done his work well, with the one serious exception which we have already alluded to, of the transcripts of the parish registers.



ANCIENT CHURCHWARDENS' ACCOUNTS OF NORTH ELMHAM. Edited by Augustus George Legge, M.A. Cloth 4to., pp. xviii., 144. *Norwich: Agas H. Goose.* Price 10s. 6d. net.

These accounts are for the years 1539 to 1577, and they just cover, therefore, the period of the Reformation. This renders them of considerable value and interest, but we do not see that they contain any records of events out of the common course of affairs, or different from what may be found in similar volumes of churchwardens' accounts in other places. Mr. Legge has very carefully transcribed the accounts, which are printed in type to correspond with the written contractions, and he has added some notes and a glossary for the benefit of his less learned readers. It would have been well perhaps for these latter persons, if he had also given an explanation of the contracted forms used in printing, which must, we think, be as much of a puzzle to many of his parishioners, for whom his notes are specially provided, as the entries explained in the notes.

In the preface Mr. Legge describes with pride the fine building in which it is his lot to minister, and concerning which these accounts relate. He speaks, too, in no sparing terms of the work of certain "restorers," who were let loose upon the church about forty years ago.

It is scarcely necessary to make quotations from these accounts, but a few items may be conveniently noticed. In 1542 we have the sale of the relics belonging to the church recorded, as also the sale of the silver shoes "vpon ye brown rodes fete." Two years later, "a purse & ij combs that were Relyquys in ye Chyrche" are mentioned. In 1547, two "Tables for Aulters" were paid for. Apparently, when the altars in the side chapels were pulled down, wooden tables were at first often provided to take their place. This seems to have been the case at North Elmham from this mention in the parochial accounts, and we have come upon similar records relating to St. Peter's, Cornhill, London, and other churches, in the accounts preserved at the Record Office. In 1553, mention is made of a "payer of chalyce," as being alone left for parochial use, the expression "a payer of chalyce" is not explained by Mr. Legge; but it means, we may state, not two or more chalices, but a chalice with its paten. In 1567, a communion cup was bought for 39s. 8d. Mr. Legge omits to tell his readers whether this cup is still preserved or not.

These are only a few items from a multitude of interesting memoranda. The book is thoroughly interesting, and the accounts are

well worth printing. Mr. Legge is to be congratulated on the book, which is a very satisfactory effort, and is well printed, and nicely and attractively got up.



ETHNOLOGY IN FOLKLORE. By G. L. Gomme, F.S.A. Cloth, 8vo., pp. vii, 200. London: Kegan Paul, Trench, Trubner & Co., Ltd. Price 2s. 6d.

This volume is one of the "Modern Science Series," issued under the general editorship of Sir John Lubbock, and it is sure to meet with a cordial acceptance, as folklore is just now in the ascendant. It is rather difficult to enter here into the general line of Mr. Gomme's arguments, but, briefly, they lead to the point that relics of different races are to be found in the folklore of countries whose chief characteristics have, up to the present, been identified by scholars as belonging to one race only. There is no doubt that in this respect the scientific study of folk-lore may lead to very important results indeed, and Mr. Gomme's attempt, in the present volume, to direct the study of folklore into a more scientific channel, is much to be commended. We cannot say, however, that we always follow all Mr. Gomme's arguments, or that his style everywhere is very clear. Indeed, it is at times difficult to understand exactly what he means, and a sentence here and there will have to be pondered over for a while, much in the manner which is necessary with Butler's *Analogy*, before the reader grasps the significance of some abstruse point. We hope Mr. Gomme will take this comparison as a compliment, but the fault we allude to will detract from the popularity of the volume. People in the present day like to get everything—even their scientific knowledge of folklore—without much trouble. There can be no doubt of the importance of such a study as folklore, and in confirmation of this we venture to quote the following remarks from chapter i., as indicating in short compass, wherein lies some of the value of the study of folklore. Mr. Gomme remarks: "The incoming civilisations in modern Europe are not all ethnic, as the most impressive has been Christianity. It is impossible for the most casual reader to have left unnoticed the frequent evidence which is afforded of folklore being older than Christianity—having, in fact, been arrested in its development by Christianity. But at the back of Christianity the incoming civilisations have been true ethnic distinctions, Scandinavian, Teutonic, Roman, Celtic, overflowing each other, and all of them superimposed upon the original uncivilisation of the prehistoric races of non-Aryan stock. It appears to me that the clash of these is still represented in folklore. It is not possible at the commencement of studies like the present to unravel all the various elements, and particularly it is impossible with our present knowledge to discriminate to any great extent between the several branches of the Aryan race." The work is divided into six chapters, viz.: (1) Survival and Development; (2) Ethnic Elements in Custom and Revival; (3) The Mythic Influence of a Conquered Race; (4) The

Localization of Primitive Belief; (5) The Ethnic Genealogy of Folklore; (6) The Continuation of Races. There is also a full index. Mr. Gomme's work, if it only sets people to work at folklore on a definitely scientific basis, will do good service. By-and-by, when the study of folklore has made more progress, its very high value will be more justly recognised.



PAPERS AND PEDIGREES MAINLY RELATING TO CUMBERLAND AND WESTMORLAND. By William Jackson, F.S.A. Reprinted from various local and other publications, and edited by Mrs. Jackson. *London: Bemrose & Sons, Limited; Carlisle: Thurnam & Sons; Kendal: T. Wilson.* 8vo., two vols., pp. 740. Price 15s.

These two books form volumes v. and vi. of the "Extra Series" of the publications of the Cumberland and Westmorland Antiquarian and Archæological Society. They contain a collection of papers on different archæological and genealogical subjects, written by that painstaking antiquary, the late Mr. William Jackson, and printed at different times in several local and other publications. They were felt to be of too much value to be left scattered, and many of them thus practically lost; his widow has, therefore, collected and edited the whole in the two volumes before us. They deal with all manner of antiquarian matters relating to Cumberland and Westmorland, and it is really impossible for us to do much more than draw attention to this republication of Mr. Jackson's papers. The first volume contains twenty-eight papers, and the second volume twenty more: forty-eight in all, on different subjects. Many of these papers deal with genealogies and family history, as, for example, the Blakeney of Distington; the Washington, Richmond, Orfeur, Curwen, Chaloner, Threlkeld, Huddleston, and other families. In addition to these general histories of families, individuals such as Archbishop Grindal, Bernard Gilpin, Matthias Read, Josiah Relph, Sir John Lowther, and other celebrities and worthies of the two counties have papers relating to them, all written with the author's well known care and accuracy, and containing much original information.

Of general antiquarian subjects there are articles on Grammar Schools (St. Bees in particular); Heraldry; Cumbrian Literary Worthies; Workington in the olden time; Newton Reigny; Agricola's march from Chester to the Solway; Excavations at Walls Castle; Whitehaven; Roman Milliard Stones; Books illustrating the Dialects of Cumberland and Westmorland; and other subjects. Two papers, one on Chillon and the other on Ventimiglia, deal with foreign subjects, but the rest are on local matters dealing with Cumberland and Westmorland.

This brief recapitulation of some of the contents of the two volumes gives some idea of their interest and value, and will afford a slight indication of the loss which the Cumberland and Westmorland Society suffered in the death of Mr. Jackson. Prefixed to the first volume is a photograph of Mr. Jackson, and we venture to think that many persons into whose hands these volumes may come, would

have been pleased if a brief memoir or sketch of his life had been added as well. Besides the letterpress, there are several illustrations, and the two books are sure to be highly valued and appreciated by all those who have any connection with the two counties, the elucidation of whose history was a labour of love to the author. Two or three of the papers, it ought to be mentioned, were written in conjunction with Chancellor Ferguson and Canon Knowles of St. Bees, but the rest are wholly from Mr. Jackson's pen alone. The two volumes form a worthy memorial of one, whom many in the north will no doubt long remember with sentiments of regretful esteem.



A HISTORY OF HAMPSHIRE, INCLUDING THE ISLE OF WIGHT.
By T. W. Shore, F.G.S. *London: Elliot Stock.* Demy 8vo., pp.
viii., 286. Price 7s. 6d.

This is another volume of the series of Popular County Histories published by Mr. Elliot Stock, and it is one of the best of the series as yet published. Mr. Shore writes clearly and pleasantly, in an easy, readable style, essential to the success of a book intended for the general reader. At the same time, he evidently possesses a fairly thorough knowledge of the history of Hampshire, and so far as we can see, is careful to be accurate and correct in his statements. As regards acreage, Hampshire is the eighth largest English county, and as including in its area the ancient capital of England, it is necessarily one of the most important. Mr. Shore remarks very truly in the preface that "The history of every county has been affected to some extent by its natural features, and this is especially the case in respect to that county whose history is sketched in this volume. The county of Southampton or Hampshire has been much favoured by nature, and its natural advantages must have commended it to its early inhabitants."

Mr. Shore has divided the subject matter of the book into twenty-two chapters, averaging rather more than ten pages apiece. In the first chapter the subject of the prehistoric inhabitants of Hampshire is dealt with. This is an excellent chapter, as it puts before the reader, in a clear manner, what is rather a difficult subject to deal with in a popular fashion, and one which, in spite of all that has been ascertained by careful and scientific investigation, has still of necessity much that is obscure and doubtful about it. Added to this, the general reader is not likely to be encouraged by such technical words as "palæolithic," "neolithic," "brachycephalic," "dolichocephalic," etc., to proceed further in a book, the opening chapter of which happens to be full of them. Mr. Shore has surmounted this difficulty admirably by using these crack-jaw words as seldom as possible, and by explaining clearly, when using any long technical name, its full and definite significance. We look upon this opening chapter as of special value, as it makes clear, and easy of understanding to the student or enquirer, what has really been

ascertained as to the prehistoric history of England, and of Hampshire more especially. The eight succeeding chapters deal with the history of Hampshire before the Norman Conquest, and relate to the first Celtic Conquest, the Conquest and Settlement of the Belgæ, the coming of the Romans, the West Saxon Conquest, Wessex (three chapters), and the Danish Conquest. In Chapter x. we reach the early Norman period, and this is followed by a chapter on the "Later Norman and Angevin Rule." All this portion of the book is accurately and clearly written, and we are sorry that we cannot afford space to enter more particularly into any portion of it, much of this being, of course, the most important part of the history of Hampshire, whose prosperity largely fell after the reign of Henry III.

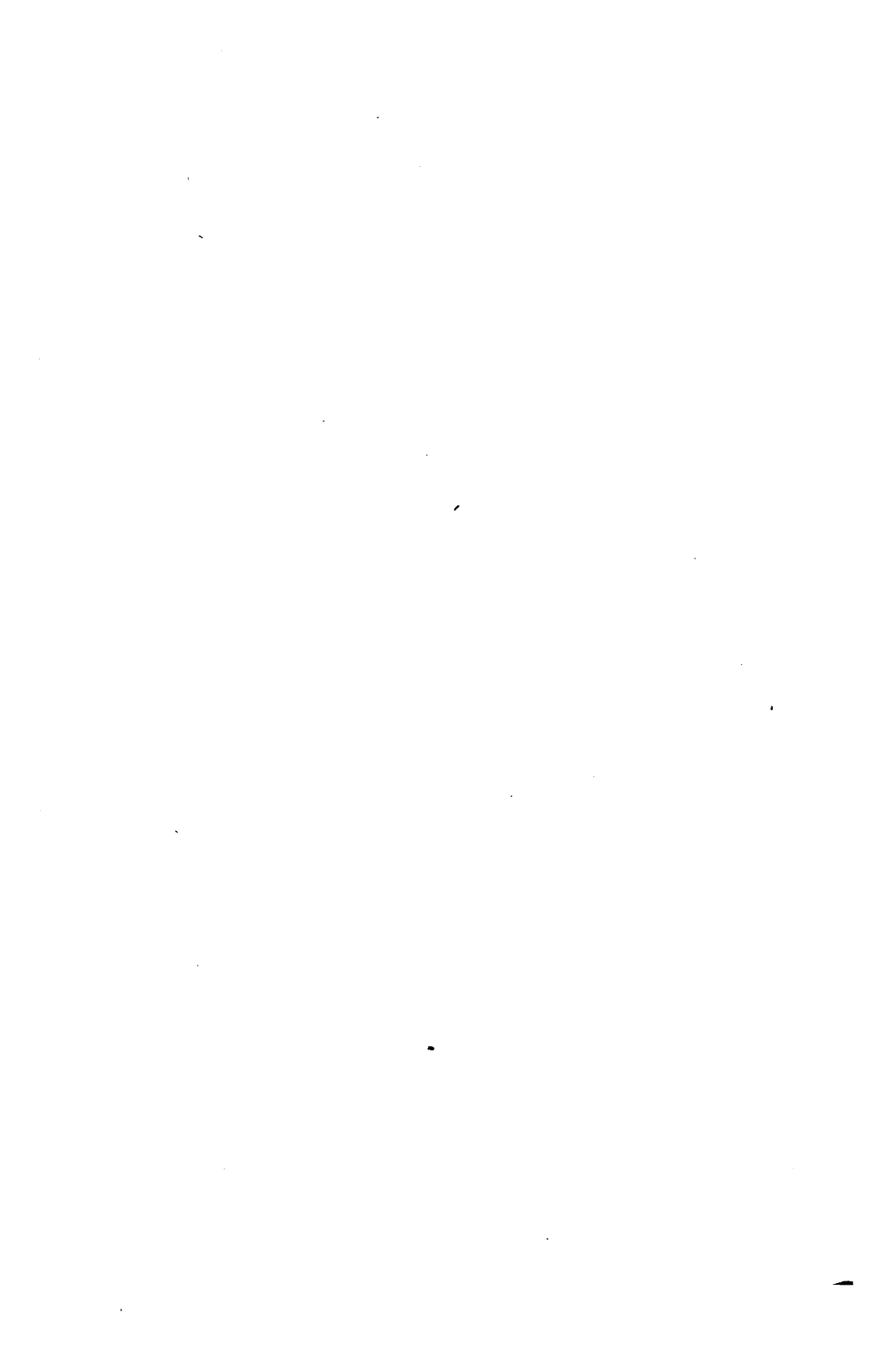
Following this part of the book come chapters on monasteries; medieval religious life; manors and hundreds, etc. The author then takes the reader to the Isle of Wight, Winchester, Southampton, and Portsmouth in succession, each of which has a separate chapter devoted to it.

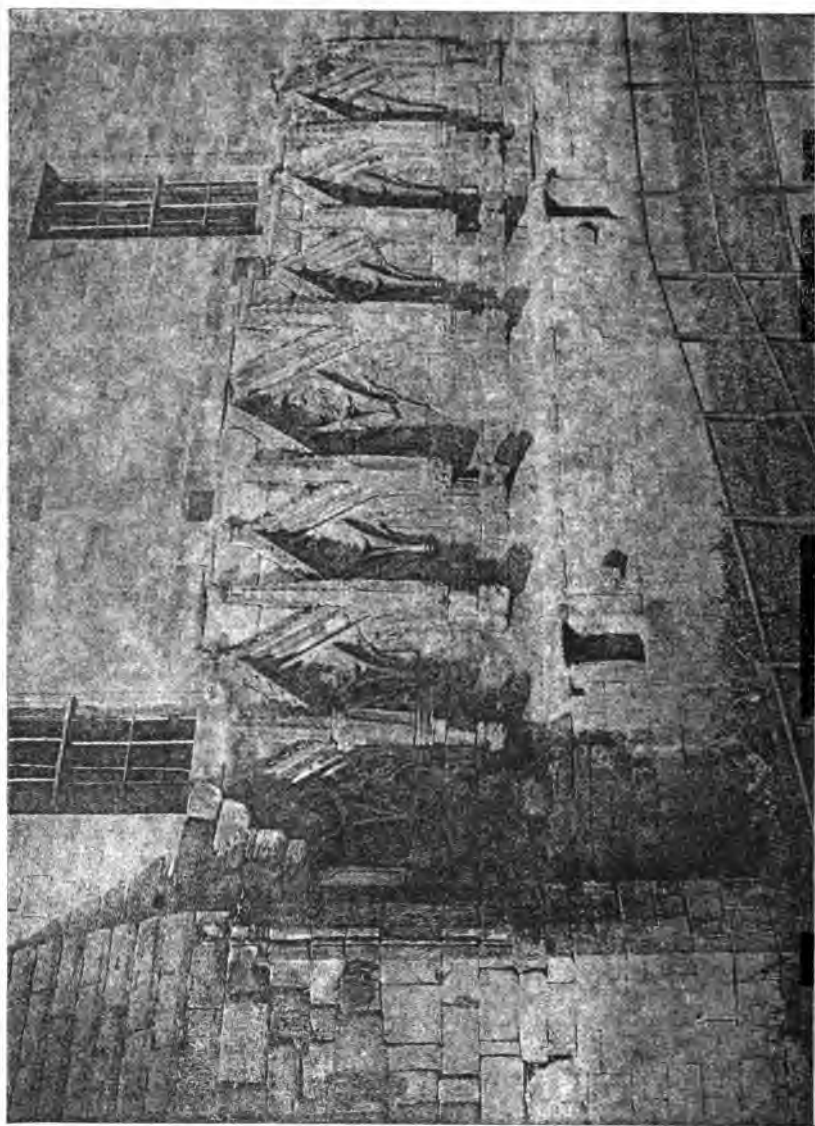
Chapter xxi. deals with the later medieval and general history of Hampshire, and in the last chapter, a general survey of the whole county is given, and several minor details, which were necessarily passed over in the earlier chapters, are mentioned and discussed.

The book is well arranged; it seems to be judiciously and carefully compiled, and it contains a good general history of the county. At the end, a full index is given. Both the author and the publisher are to be congratulated on this capital addition to the series of Popular County Histories, of which we regret that we are unable to give a longer or more detailed notice.



Several local magazines demand a passing notice of commendation, and, in some cases, we ought to have mentioned them before. Mr. J. Horsfall Turner has made a praiseworthy effort to supply Yorkshire with a local antiquarian magazine in the *Yorkshire County Magazine*, several numbers of which are before us. The *Essex Review* is a new venture, and one which ought to succeed, from the specimens before us—in which, by the way, we note with interest the discovery of a fine "hagody," or door knocker, of medieval date, somewhat like the sanctuary knocker at Durham. *Gloucestershire Notes and Queries* have now passed into the very capable hands of Mr. W. P. W. Phillimore as editor, and the volume for 1891 is one which does him much credit. *Northamptonshire Notes and Queries*, edited by Mr. Christopher Markham, contains several communications of more than merely local interest. The *East Anglian* we need scarcely mention, except to say that it continues its useful course of existence under the editorship of the Rev. C. H. Evelyn White. It is one of the oldest of the local archæological magazines, and is still one of the best and most valuable.





HEXHAM ABBEY. A VIEW OF THE LAVATORY ARCADE, FROM THE WEST.

THE LAVATORY ARCADE IN THE CLOISTERS, HEXHAM ABBEY.

THE RELIQUARY.

OCTOBER, 1892.

Medieval Lavatories.

BY CHARLES CLEMENT HODGES, ARCHITECT.

IN English medieval life the habit of washing the person, in whole or in part, was not of such frequent recurrence, or so regularly performed by the greater portion of the people, as it is at the present day. The general introduction of baths into houses of all sorts, to be daily used by young and old of both sexes, is an innovation of no very distant date. This comparative disregard of a function of such great sanitary importance arose in some measure from the rough life led by many of our remote forefathers, and the want, in many of their houses, of any kind of convenience for obtaining a daily bath, as well as to the absence of many of those niceties of life and personal refinements, which, at a later date, were so closely studied and adhered to.

Imperfection in the water supply of large towns, and the almost total absence of one of any kind in the smaller towns and the country villages, made the people chary of its lavish use. In the middle ages, water supply was a question that received public attention, and in many large towns the municipal bodies made some sort of provision for bringing pure water, often from a very considerable distance, and discharging it into a conduit or a cistern, from which it could be drawn off by the people.

It was not until the thirteenth century that a conduit of this kind was first erected in the city of London, and there are many curious records and facts concerning their use amongst the municipal archives. It is known, however, that the monks of Westminster had established a conduit for public use at a much earlier period, and some of the fountains in the neighbourhood of the abbey are still supplied from the ancient sources. Conduits were also established in many places by the citizens themselves for their own convenience, and also by private individuals as benefactions. These latter were often endowed with a small annual sum for keeping them in repair, cleaning them at regular intervals, and affording other necessary attentions to ensure their efficiency being maintained.

Henry the Third had water conveyed underground to the palace at Westminster, to supply its kitchens and lavatory. He also granted to Edward Fitz-Otho, the architect of the abbey, who dwelt in the palace, that he might have a pipe of the size of a quill, to convey water from the royal conduit to his own lodgings. But, notwithstanding the establishment of conduits, water was, till a

comparatively recent period, hawked through the streets of London by water carriers, called *aquæ portarii*, of which there were at one time a very large number, and who formed a body of considerable importance and power, having a guild of their own.

By far the larger part of the population, however, had to be content with the natural water supply afforded by rivers, smaller streams, and springs. Wells were also in general use throughout the country, from which the water was drawn by the primitive arrangement of a windlass and drum for raising and lowering a bucket by means of a cord. Sometimes we see in the miniatures of illuminated manuscripts, such as the Lutrell Psalter, representations of such wells, many of which were furnished with a continuous cord on a drum, with a bucket at either end to accelerate the drawing up of the water. These wells were protected by a built stone curb, three or four courses in height, upon which the uprights for carrying the windlass were fixed. The stone curb was sometimes treated in an ornamental manner, with mouldings and sculpture, and the iron standards were frequently fine examples of the elaborate smiths' work of the period.

Baths, though not in general use, were found in some of the more important houses, and several castles. No remains of them appear to have survived to our day, and their exact form and construction is uncertain. That they consisted of a regularly formed part of the structure there is little reason to doubt, as we find that they were a novel appendage to more than one of the king's houses before the close of the thirteenth century. It has been supposed that Edward the First introduced them at the wish of his Queen, Eleanor of Castile. Baths were provided at Leeds Castle in Kent, and in the royal manor of Geddington in Northamptonshire, and are mentioned in the accounts of the executors of Queen Eleanor, and in the household roll of the Countess of Leicester.

The more usual form of bath seems to have been the common tub, which was not a fixture, but placed in the bed-chamber or an adjoining room, and filled with water. An illumination in the "Romance of Alexander" depicts such a portable bath, with a curtain over it, in the form of a tent, which could be drawn close by the person in the bath. Several allusions to the use of the bath occur in medieval writings. In "William and the Werewolf" we find:

"Thar bi held thei the bath and a bed bi side."

and in the romance of "Syr Egalmour of Artoys":

"Ageyn ye evyn ye Kyng gagt dyzt
A bath for ye gentyll Knyzt."

In the story of "How the holy lady approued the heremyte" in the book of "Knight of La Tour Landry" is an allusion to the tub bath:

" . . . they ryse out of the bed & wasshe and bathe them self in this tubbe, whiche is ful of water."

Froissart also mentions that :

"Among other places these men of Ghent destroyed at Marle a house belonging to the Earl of Flanders, containing the chamber where he was born, the font in which he was baptized, and his cradle, which was of silver. They also beat to pieces and carried away the bathing tub wherein he had been washed."

The medieval lavatory was more immediately concerned with the washing of the hands before and after meals. That this was an almost universal practice, at any rate amongst the upper classes, there can be no manner of doubt, though it may have been, and no doubt was, to a large extent, neglected amongst the lower orders. Before the use of table forks, the eating of meals was impossible without rendering the hands in a condition the very reverse of cleanly. We find, therefore, that it was customary when the tables in the hall were spread ready for a meal for attendants to wait upon the assembled guests with basins, ewers of water, and napkins, so that their hands could be washed before they sat down, and again when the meal was over. The ewers were sometimes made of the precious metals, and several of great value have been mentioned, as those belonging to Piers Gaveston, which were of silver, enamelled. Martin Parady, a goldsmith of renown, received from Edward III. the large sum of £133 6s. 8d. for a gold ewer, set with precious stones. In 1392 we find in the will of the Earl of Arundel a pair of silver basins mentioned, in which he washed before dinner and supper.

Fixed lavatories were also made use of, and in many castles and houses they formed a part of the structure. The usual position of these seems to have been in the "screens," a portion of the lower end of the hall, which was separated from the main area of the room in the lower part only, by screens of wood, or a stone wall, having two, or sometimes three doors in it. The screens formed the substructure or support of the minstrel's gallery, and at the same time an ante-room to the hall, and a passage leading to the kitchen, buttery, and other divisions of the house, situated in more or less close proximity to the lower end of the hall.

These lavatories consisted of a recess in the wall at a convenient height from the floor, with a shallow trough in the lower part, of greater or less length as the case might be. They were often very richly ornamented with carved work and tracery. The water was generally supplied from a cistern of stone or lead, placed above or behind the recess, the water being supplied to the trough by means of pipes with turncocks of brass or latten, or it issued in a continuous stream from the mouths of lions or other beasts carved at the back of the recess, and was allowed to run off by means of a drain from the bottom of the trough. Good examples of such lavatories remain in a house in the close at Lincoln, and in the ruined bishop's palace there, at Leeds castle in Kent, and Dacre castle in Cumberland. The last example exactly resembles a piscina in a church, with an upper stone shelf, probably for placing the soap in a convenient position.

In a description by Froissart of a feast given in honour of Queen

Isabella on her arrival at Paris, the use of lavatories is alluded to, for he says that after washing their hands, the king and queen and all the court went into the hall. In the romance of "Le Bone Florence of Rome," there is a description of the emperor's palace which contains a passage mentioning a lavatory such as is described above, which stood in the middle of the hall :

"There comyth watur in a condyte,
 Thorow a lyon rennyth hyt,
 That wrought ys all of golde ;
 And that standyth in the myddys of the halle,
 A hundred Knyghts and ladyes smalle
 Myght wasche there and they wolde,
 All at ones on that stone."

Contemporary wills and inventories make continual mention of vessels for washing, lavers, ewers, napkins, and towels.

Besides the lavatories in the halls and the screens, there was frequently a separate structure in the courtyard for the same purpose. These latter were often placed over wells, and partook somewhat of the nature of the public conduits. "The round lavatory in the king's court at Westminster" is mentioned. Contemporary mentions of these lavatories and conduits are of interest. Mr. Hudson Turner has recorded several.

"Liberate Roll, 44 H. III. 'Which they expended by the king's order in repairing the king's chimney at Westminster which threatened to fall, and in repairing the conduit of water which is carried underground to the king's LAVATORY and to other places there ; and in making a certain conduit through which the refuse from the king's kitchens at Westminster flows into the Thames ; which conduit the king ordered to be made on account of the stink of the dirty water which was carried through his halls, which was wont to affect the health of the people frequenting the same halls. Westminster, June 4.'"

"Liberate Roll, 24 H. III. 'Also 9s. 8d., which he spent on a certain seat for the use of our queen in our chapel there, and in making a certain lavatory between our chamber and the queen's chamber and in whitewashing a certain privy chamber there.'"

"Close Roll, 29 Hen. III. 'The constable of the Tower of London is ordered to deliver to Edward Fitz-Otho as much lead as shall be necessary to cover a certain great porch which the king has directed to be made between the lavatory and the door entering into the smaller hall at Westminster. Farringdon, December 3.'"

"The same Edward is commanded to cause that porch (*porticus*) which is to be such as may become so great a palace, to be made between the lavatory before the king's kitchens and the door entering into the smaller hall: so that the king may dismount from his palfrey in it at a handsome front (*ad honestam frontem*) ; and walk under it between the aforesaid door and the lavatory aforesaid."

Ecclesiastical lavatories may conveniently be divided into two distinct classes, viz., those situated inside churches, and sometimes in sacristies, which are for the purpose of washing hands or the

vessels used in the church, and those which are integral parts of monastic establishments, and which form such striking features in the views of many ruined cloister courts. To the former class may also be added the piscinas which adjoined all the altars in churches of whatever kind, and are frequently spoken of in medieval writings as lavatories, and were indeed used for the purpose of washing both the hands and the sacred vessels during and after the performance of the masses, as well as for the purpose of drains for disposing of the water used in such washings.

Probably one of the earliest recorded instances of a monastery being supplied with water is that of the church and convent at *Hagustald* (Hexham), founded in 673 by Etheldreda, queen of Northumbria, for, and at the instance of, that eminently powerful ecclesiastic, St. Wilfrid. More than one early account of St. Wilfrid's church and buildings has come down to us. It is described at some length by Eddius, his chaplain; by Symeon, the monk of Durham; and by Richard, Prior of Hexham, a contemporary of Symeon's. Richard closes his account by saying that Wilfrid surrounded his monastery with a wall of great height and strength; he also brought through the middle of the town in a hollow stone aqueduct a supply of water for the use of his offices.* In digging in the neighbourhood of the Manor office at Hexham, some time previous to 1773, a chain of earthenware pipes was found running in the direction of the abbey; again about 1856, some more of the same pipes were found in making drains. Some of these were preserved by the late Joseph Fairless of Hexham, and are now in the cathedral library at Durham.

The curious plan of the abbey of St. Gall, made in the ninth century, furnishes us with some valuable and authentic information with regard to the arrangement of a monastery of that period, and its domestic economy. Here we find that there was a lavatory, a conduit, and also a place for baths, which was situated underneath the monks' dormitory.

A large plan of the cathedral monastery of Christchurch, Canterbury, made in the twelfth century, in the time of Prior Wibert (1153-1167), still remains in the library of Trinity College, Cambridge. This is a most valuable record of the state of hydraulic engineering as practised at that time, and shows the care with which the monks made preparations for supplying their house with a complete system of waterworks.

In the early monasteries wells were sunk in the cloister courts, sometimes in the centre, and sometimes near one or other of the alleys, that they might be in close proximity to the various apartments surrounding the cloisters, and for the greater convenience of the inmates. Such wells with their coverings are depicted on this plan, and the manner in which that more ancient method of supplying water was altered to one serving the various offices and conduits by

* "Atrium quoque templi magnæ spissitudinis et fortitudinis muro circumvallavit. Præterquam, in alveo lapideo aquæductur, ad usus officinarum, per mediam villam decurrebat." Ricardus prioris Hagustaldensis, etc. LIB. I., cap. iii.

a complete system of pipes and stop-cocks is most interesting. The plan also shows the course of the water from its source in the fields beyond the city walls to the monastery. It is first collected in a large circular catch reservoir; it leaves this by a pipe and passes through five settling tanks, placed some distance apart; it then supplies the outlying priory of St. Gregory, and soon after enters the city, passes through the prior's gateway, and on to the conduits and lavers situated in the infirmary cloister and the great cloister. An interesting feature of the plan is the manner in which the various stand pipes, waste pipes, stop-cocks, and other details are represented in a purely conventional manner, and the precautions taken against possible confusion in the interpretation of the plan, one set of pipes being tinted red, another green, and another yellow.

A smaller and less elaborate, but almost equally valuable, plan, dating from the fifteenth century, still remains amongst the archives of the Charterhouse School, London, and represents the arrangements for the water supply of the Carthusian Priory of the Salutation, London, commonly called the Charterhouse. This plan is drawn in trick on four skins of parchment, and shows how a supply of pure water was brought, in a system of pipes, from some springs situated on the high ground at Islington, to the monastery. The pipes were carried through underneath the various cells surrounding the cloister court to a conduit in the centre of the garth. This was a lofty octagonal building, in two stories, and covered with a spire-like leaden roof, and is termed on the plan an "Aye." From this the pipes continued to the lavatory adjoining the frater-house, then to the prior's lodgings, brew-house, bake-house, kitchen, and other offices, and finally to the mill belonging to the priory.

Of lavatories in churches, the writer has only met with one which clearly had a constant supply of water afforded to it, and which was made available by means of pipes and stop-cocks in the usual manner at that time. This is the very fine and well-known example situated in a sacristy on the west side of the south wing of the eastern, or choir transept, in Lincoln minster. It is formed by placing a long stone trough at a convenient height from the floor against the thin partition wall which divides the sacristy from the south aisle of the choir. The dividing wall is decorated on both sides with a most beautiful diaper, composed of square flowers arranged in regular rows, and which display, in the variety of their designs, the greatest facility for invention on the part of their carver. Below the trough is an arcade of pointed arches with cinquefoiled heads. The lip of the trough is well moulded. Above it can be seen the position of the pipe and the holes by which the stop-cock were fastened to it. These appendages are now wanting. The date of this lavatory is late in the fourteenth century, and it is an insertion in the surrounding architecture of the time of St. Hugh of Burgundy.

In the two-storied sacristy, on the south side of the grand "decorated" choir of Selby Abbey church is a good example of a small lavatory. It is situated in the south wall, and near the west end in the lower sacristy, and consists of a rectangular stone trough

two feet five inches long and thirteen inches wide, with a depth of seven inches. There is a drain hole in the bottom of the trough. Above the trough, and in the wall behind it, is a sunk niche thirteen inches deep and one foot eight inches long, and two feet two inches high. It has a pointed arch and a continuous moulding of two quirked rolls. The bottom of this niche is cut into a semicircular form, and the front of the semicircle overhangs the trough by three inches. It is evident that, as there are no pipes to afford the lavatory a supply of water, it was so provided by placing a leaden cistern or other vessel in the niche, which would stand upon, or answer in form to, the semicircular floor of the niche. A stop-cock in such cistern or vessel would enable the water to be drawn off above the trough, so that the hands, or the vessels in use in the church, could be washed there.

There is a somewhat similar lavatory in the crypt of York minster, situated in the western wall of the eastern division of the crypt.*

The lavatories in the cloisters may be divided into two distinct classes. Those which consisted of isolated erections in the centre of the cloister court, or garth, and which were generally, if not always, of a circular or polygonal form, and those which consisted of long troughs against, or in, the outer or back wall of one or other of the alleys forming the cloister. These latter were invariably placed in close contiguity to the door of the frater (*refectorium*). The former were often conduits for affording a general water supply, and at the same time lavatories for the washing of hands; but, as they sometimes occur in addition to the long wall troughs, they must in some cases have been conduits only, or places for fountains. The two kinds are met with together at Whalley and Fountains, both Cistercian houses, and at Christ Church, Canterbury. There does not appear to have been any rule observed amongst the different orders of monks and canons as to which form should be adopted and adhered to, except that it may be said that the trough form against the frater door was universal in Cistercian houses. As has just been shown, it was, however, sometimes supplemented by the conduit or fountain in the cloister garth.

A few contemporary mentions and accounts of ecclesiastical lavatories have been preserved. In Pier's "Ploughman's Crede" we find:

"Then cam I to that clorystere,
And gaped abouten
Whough it was pilered and peynt
With cundites of clene tyn
Closed al aboute,
With lavoures of latun
Loveliche y greithed."

In St. Nicholas's Church, Newcastle-on-Tyne, there remains a stone slab bearing a mutilated carving in relief of the crucifixion, and which formed a portion of the magnificent monument of George

* This may be a holy water stoup for use in connection with the chapel in this part of the crypt.

Carr and his wife. This tomb was destroyed in 1783. The chief interest of the remaining slab lies in an inscription painted in "black letter,"

Our lady prest is bon to say At the lauatory eyn day.

"which means that the incumbent of the chantry founded by Carr, and dedicated to 'our Lady,' was bound to say daily, at the piscina or altar, what the remainder of the inscription implied."*

In the "Rites of Durham," written in 1593, we find in the description of the cloister :

"From the stool westward, on the south side, was a long bench of stone almost to the frater-house door, whereon were seated certain children in a row, the whole length of the same, upon Maunday Thursday, it being intended for the purpose. The whole convent of monks had each a boy assigned him, whose feet he was to wash and dry with a towel, and every monk then kissed the feet he had washed, and gave to each child thirty pence in money, seven red herrings, three loaves of bread, and a wafer cake."

And in the account of the frater we find—"All the mazers were finely edged with double gilt silver, and another bason and ewer of latten. On this ewer was portrayed a man on horseback, as riding a hunting, which served the sub-prior to wash his hands in at the aforesaid table, he sitting there as chief." "Within the cloyster-gouth, over against the frater-house door, was a fine laver or conduit, for the monks to wash their hands and faces in, being in form round, cover'd with lead, and all of marble, excepting the outer wall, within which they might walk about the laver. It had many spouts of brass, with twenty-four brazen cocks about it, and seven windows of stonework in it; and above, a dove-cote cover'd with lead. The workmanship was both fine and costly. Adjoining to the east side of the conduit door hung a bell, to call the monks at eleaven o'clock to come and wash before dinner. In the closets or almeries on each side of the frater-house door, in the cloisters, towels were kept white and clean to dry their hands upon."

The marble bason of this once splendid structure is now all that remains. It is octagonal in form, with a molded lip, beneath which is a series of shields, one on each face. These were formerly painted with divers coats of arms.

In the cloister garth at Hereford there was formerly a large octagonal structure, which was a conduit, lavatory, or fountain. This is now destroyed.

In the small court between the north side of the choir and the chapter-house at Southwell Minster, is an ancient-built well, which in all probability had a conduit or lavatory above it.

But by far the finest remaining of the detached lavatories is the very magnificent one at Canterbury, vulgarly called the "baptistry." As this is the only one of these tower-like structures that remains in

* *Vestiges of Old Newcastle and Gateshead*, p. 116.

anything but a mutilated state, it may be worth while to give some description of it. Its situation is somewhat peculiar. It was in no way connected with the frater, but stands within the area of the lesser or infirmary cloister, which was located between the east side of the great dorter and the west end of the infirmary, and to the north of the eastern or choir transept. Access to it was obtained from the great cloister by means of a passage in continuation of the slype, and from the eastern transept by another passage at right angles to that just mentioned. It was an addition to the Norman monastic buildings, made at the time of the waterworks, for which the plan above mentioned was drawn, and dates, therefore, from about 1160. The upper storey was subsequently removed, and a new one erected of greater height than formerly, and the whole covered with an elegant lead roof of spire-form. The alterations were made by Prior Chillenden (1390—1411), as recorded by Leland, who says, "He builded of new, the goodly Cloistre, the Chapitre House, the new Conduit of Water, the Prior's Chaumbre," etc. This structure consists of a circular tower, with eight fine, ornamental, semicircular arches, with two orders of chevron mouldings and a hood. These rest on compound piers, with scalloped capitals, which externally assumed the form of flat buttresses to resist the thrust of the vault. The buttresses subsequently proving insufficient, they were extended and enlarged by Prior Chillenden. In the centre of the ground chamber is a large circular column, which is hollow. This is surrounded and supported by four solid columns engaging with the hollow central one. A curiously planned vault springs from this column, and the surrounding eight piers which form the external boundary of the chamber, in the centre of which, and at the base of the columns was an octafoil bason, to which the water was supplied from the hollow column by brass cocks. The upper story is now of an octagonal form, and much higher than it was in Norman times. It has a two-light window in each disengaged side, filled with ancient stained glass. These windows are divided midway by a transom, below which they are solid. At the external angles the Norman reed mouldings, which ran up from the buttresses, remain, and these show the height of the original upper story. The external appearance of this lavatory is now very beautiful. The contrast in the colouring of the stone work of different periods, the silvery grey of its lead roof, and the rich green of the mantle of ivy by which it is partly covered, make it a most charming study both for the artist and the archæologist.

Of the other form of monastic lavatory, that of the long trough, a good many examples remain. These are always placed in the cloister alleys, either as an open arcade, forming part of the inner cloister wall as still remaining at Gloucester, and in the great cloister at Canterbury, as rebuilt by Prior Chillenden, and no doubt in other cases where the cloisters are wholly or partly destroyed, as at Winchester and Ely. In this position they were placed opposite to the frater door, and the trough, as at Gloucester, was thrown out beyond

the cloister alley and encroached upon the area of the garth, so that a short secondary alley was formed and entered from the cloister alley by an arcade, and in which the monks stood as they washed at the trough. Opposite to the lavatory, and in the outer wall of the cloister, there is at Gloucester an aumbry for towels, consisting of a recess in the wall behind two pointed arches. The two openings thus formed were closed with doors. Such an arrangement was not common, as amongst the numerous lavatories that remain, in only two cases, those of Gloucester and Westminster, have these towel aumbries been observed. The inference is that they were generally of wood, as from the words used in the "Rites" we may infer that those at Durham were, but the wall adjoining the frater door there has all been refaced, and any traces of them, if they were in it, are gone.

The lavatory at Westminster was of a very unusual form. It was situated in a small rectangular chamber on the west side of the cloister, and near the south-west angle. The arch opening to this chamber from the cloister alley is now blocked, but it is of an ornamental character. The chamber was vaulted with a quadripartite vault, the springers of which remain. The trough is entirely destroyed, and a modern cistern now blocks up the space. The frater doorway is in the south wall of the cloister, near the west end, and a little east of it are four long niches in the wall, arranged symmetrically with the bay in which they are placed. The niches have had doors, as some of the hooks remain in the joints and the marks of fastenings. The wall above the niches is ornamented with reticulated tracery. Though generally called the lavatory, it is quite clear that these niches were the towel closets, not only from their form but also from their position, in which they answer exactly to the description given in the "Rites" to those at Durham, and because they have none of the arrangements found in connection with a lavatory.

Another fine polygonal conduit and lavatory is that formerly in the cloister garth of Sherborne Abbey in Dorsetshire, but now removed to another site in the town. It is hexagonal in form, with graduated buttresses at the angles, and is covered with a good vault. It formerly contained the lavatories within the chamber thus formed. It was erected in 1510.

Of the normal form of the lavatory in Benedictine cloisters, there are examples at Worcester, Norwich, Peterborough, St. Augustine's Canterbury, and Muchelney. That at Worcester is placed within two recessed arches, having fine mouldings. These are contemporary with the vaulting and the inner wall of the cloisters, and are of the time of Bishops Lynn and Wakefield. They are situated in the west wall and near the south-west angle. "This lavatory was supplied with water by an aqueduct from Hildwick Hill, distant from the cloister 1,600 yards. The conduit pipe was first laid down in the eighth year of Henry IV., and was torn up in the Civil Wars and the lead embezzled." (R. Willis.)

At Norwich the lavatories are in a similar position and of a similar

form. They are insertions of about the year 1430 in the earlier wall of the cloister. William of Worcester records the building of the cloister as having been begun in the year 1297. He gives a description of the cloisters from which we may quote a few words. "But the residue towards the church, together with the door thereof, and towards the door leading to the Infirmary, and from that door to those severies in which the towels hang were made at the expense of Master John of Ely, Bishop of Norwich, and other friends. . . . From where the towels hang, with the door of the refectory, and the lavatories, and the door of the Guild Hall, it was made at the expense of £100 by Geoffrey Symonds, Rector of the Marsh." From this we learn that the towels hang on the south wall east of the frater door, in the same relative position as at Westminster, and most likely in wooden aumbries.

At Peterborough the lavatories are in the south wall, east of the frater door, and consist of five long and wide recesses under pointed arches, covering a length of sixty feet. There are no remains of towel closets.

Amongst the smaller Benedictine houses of which there are any remains there are few in which the lavatories can be traced, so completely have the cloisters been destroyed in most cases. At Lindisfarne Priory (a cell to Durham Abbey) the lavatory was placed on the south side of the cloister, to the east of the frater door, and is shown by a solid stone base with canted angles projecting from the frater wall. This was found in 1888 when the site was excavated by Sir William Crossman, K.C.M.G., under the direction of the writer.

In Benedictine houses the frater was invariably placed on the side of the cloister opposite the church, whether north or south, and parallel to the nave. Its entrance doorway was therefore at one end of that alley of the cloister, and the lavatory could be disposed anywhere on the adjoining wall if it was desired to place it there. The Cistercians adopted a much more uniform plan in their houses than the other orders did, and thus placed their frater at right angles to the main axis of the church, and on the side of the cloister opposite to it, whether north or south. One end of the hall, instead of one side, was therefore formed by the cloister wall, and the entrance doorway was in the centre of this end. In the case of the greater houses, the lavatory was disposed equally on either side of the frater doorway, and formed, along with it, a regular and symmetrical architectural composition. The best Cistercian lavatories that remain are those at Fountains and Rievaulx. These are very similar to one another, though of different dates; that at Fountains being of the close of the twelfth, and that at Rievaulx of the first quarter of the thirteenth century. At Fountains we find the lower portion of the cloister wall recessed behind an arcade consisting of three semicircular and two pointed arches counterchanged, on either side of the frater doorway. These arches are moulded and rise from corbels in the wall. Below them is a long trough for washing hands, and below that again another trough close to the floor, for washing feet. The arrangement at Rievaulx differs only in detail. The

washing of feet, or *mandatum*, as it is termed in the Cistercian statutes, was performed every Saturday night at the time of compline. At two other great Cistercian houses, Jervaulx and Furness, the frater has almost entirely disappeared, but at the latter are some remains of the lavatory to the west of the frater door. These consist of a beautiful arcade carried on detached shafts and are of the Early English period.

At Tintern and Netley, two houses built near the end of the thirteenth century, the lavatories are only represented by some slight remains. At Tintern there were richly moulded arcaded recesses, the delicate beauty of which makes us regret that they are not more perfect. On either side of the frater door is a long and narrow recess, evidently for the towels, and interesting as the only instance of such an arrangement that has been observed in connection with a Cistercian lavatory. At Netley the wall containing the lavatory remains of considerable height, and the recesses appear to have been somewhat richly ornamented, but are now so terribly mutilated that their arrangement and character are only just perceptible.

Whalley Abbey, in Lancashire, was a Cistercian house of great importance. The buildings were begun on their present site in 1296, and were not completed until 1435. It is therefore the more to be deplored that they remain in so very fragmentary a condition. The frater was built parallel to, instead of at right angles to, the nave, showing that the old normal plan was departed from in later times. The lavatory was under a plainly moulded arched recess in the south wall of the cloister, to the east of the frater doorway, the old symmetrical disposition having been necessarily abandoned from the change in the position of the frater.

At Old Cleeve, in Somersetshire, we find the same arrangement. Here the old frater, of probably thirteenth century date, which had stood at right angles to the nave of the church, was removed in the fourteenth century, and a new one erected parallel to the south alley of the cloister. It is a most beautiful example, and fortunately remains entire. It was entered by a doorway opening on to a staircase, it being on the upper floor of the range. This doorway is near the south-west angle of the cloister, and immediately to the east of it is the lavatory. This was under a large arch of segmental form, with two chamfered arches and a hood moulding, which remains complete, but the trough is destroyed, and there are no traces of towel aumbries.

At Bindon, in Dorsetshire, is a small lavatory recess to the east of the frater doorway.

The orders of Regular Canons, the Augustinians and Premonstratensians, followed in a general way the claustral arrangements of the orders of monks, and in some of their cloisters very beautiful examples of lavatories remain. The finest of these is at Hexham, of which we give an illustration (Plate viii.). It is situated in the west wall of the cloister, and near the south-west angle. The projection from the line of the wall seen to the left of it is the western jamb of the frater doorway, which shows, along with detached fragments

that have been discovered from time to time on the site, that the frater was of a most sumptuously ornate character, and no doubt resembled, but exceeded in richness, that which remains in an almost perfect condition at Easby. The doorway had three detached shafts in each jamb, as well as an inner group of engaged mouldings, and internally moulded rear jambs and arch. The capitals of the external jambs are fully carved with the natural foliage of the hawthorn, mallow, etc. The frater floor was a short distance from the ground, and beneath it was an undercroft, partly below ground. This was vaulted in two alleys. One of the angle corbels and the ribs upon it still remain, and in the last century the respond against the western wall was to be seen. This doorway was approached by a flight of steps from the cloister, and there are indications which show that the outer order of the arch moldings was repeated as an arcade resting on detached shafts all along the south wall of the cloister, a feature of the design which must have been as beautiful as it was unique. The lavatory was placed close to the frater door, and was formed by means of a recessed arcade against the western wall. Below this arcade, and on the usual height from the floor, was a trough and basins of semicircular form projecting from it, or the trough may have been dispensed with and basins may have been placed at intervals under the arcade. The uncertainty as to the exact arrangement has arisen from the damage done to the cloister and the Abbey House by two fires, one of which occurred in the last century, and another in 1818. Subsequently to the last fire the wall was refaced, and all traces of the trough or basins are either destroyed or hidden. John Carter's sketches, preserved in the British Museum,* show the lavatory as it then remained. Details of the basins are given showing that they projected in front of what appears to be a trough. These basins were very beautifully carved with masses of naturally treated foliage under the lips. At the back of the wall beneath the arcade are two curious little niches, only seven inches wide, and nine inches deep; they are just above the trough, and were most likely used for containing soap, or they may have covered the taps. The wall at the back of the trough is a thin one, and behind it, between the cloister and the cellar which occupies the south end of the western range of buildings, is a narrow passage, now inaccessible, as it is bricked up on its northern end. This passage may have contained a straight stair giving access to the floor above the cellars, or it may have contained the cisterns for supplying the lavatory. It was lighted by a small window at the north end, which is seen in the second bay from the north of the lavatory arcade. The arcade is one of very great beauty, and by far the richest architectural decoration to be seen accompanying any lavatory in England. So lavish of ornament is it, and so great is the refinement of detail exhibited that it is difficult to understand why such sumptuous decoration should have been applied to a minor feature, and that in an abbey, certainly not of the

* Addl. MSS., 29,933-29,943.

first rank, though one of importance. It consists of seven members or bays, divided by clustered shafts, which rest on corbels carved to represent the busts, arms, and heads of human figures, which bear up in their hands triple bases of conical shape, upon which the shafts rest. The four capitals nearest the centre of the composition are carved with naturally rendered fruit and foliage. The ivy, the vine, the mallow, and the horse-chestnut being alternately represented. The four outer capitals are moulded, but the mouldings differ from one another in each capital. Upon the capitals are hexagonal pinnacles formed in two stones, the lower one treated with a kind of sunk arcade, the upper one as a spire with crocketed angles. The spires were finished with beautiful bosses of leaves as finials. Only one of these now survives. Between the shafts the wall is ornamented with blind tracery of bold design, the centre bay being larger than, and differing in design from, the rest. Above the tracery, deep mouldings form gables, which are crocketed, and are finished with finials like those on the spires. All these finials remain with the single exception of that on the centre compartment. A raid of the Galwegians in the spring of the year 1296 burnt and pillaged Hexham, and no building was done for more than a century after that date. The frater and lavatory must, therefore, have been built before that time, and a comparison with dated examples of contemporary work in Yorkshire and Lincolnshire lead us to conclude that it was executed between 1285 and 1296. It was, therefore, designed and built in the reign of Edward I., and is contemporary with the Eleanor crosses, and is a bright flower produced at the very zenith of the development of English Gothic architecture, and before any of the impurities, which soon after began to appear, had affected it. It is worked in a very hard freestone, of a beautiful silver grey tone, which comes from Fallowfield Fell, about three miles north of Hexham, and from a quarry worked by the Romans, as a surviving Roman inscription on the rock testifies. This precious architectural gem has been preserved to our day by a succession of lucky accidents, little short of miracles, and deserves to be more widely known than it is, for no more beautiful detail can anywhere be found, lavished as it is upon a design of exceptional beauty.

Kirkham Priory, on the Yorkshire Derwent, furnishes us with the next most beautiful lavatory to that at Hexham now remaining. Its position is exactly similar, and it is of almost identically the same date. In composition, however, it is very different. It consists of two very deep and wide recesses under obtusely pointed arches, richly moulded. The wall surface at the back of the recesses is worked with blind tracery of extreme elegance. It is composed of three circles, each containing a cinquefoil. The circles rest on three pointed arches, the centre one being higher and more acutely pointed than the others. The tracery arches have been supported by detached shafts, with moulded capitals and bases. The hood moulding of the outer arches is nearly all gone, and two detached stones placed between them seem to indicate that the hoods were

surmounted by straight mouldings, crocketed on the upper side, and dying into a string course above, forming gables, as on the front of the beautiful gateway of the same abbey, which is a contemporary work with the lavatory.

The other lavatories in Augustinian houses are at Newstead and Lanercost. The former is a somewhat plain recess near the frater doorway. The latter is only represented by a rough mass of masonry close to the frater door, showing that it projected into the cloister alley.

Two widely separated Premonstratensian abbeys, viz., Blanchland on the Durham Derwent, but in the county of Northumberland, and Bayham, in Sussex, retain their lavatories. Both are in the same relative position, viz., in the west wall of the cloister, and near the south-west angle, where they immediately adjoined the frater doorway. Blanchland is the more perfect of the two, and has a segmental circular arch over a wall recess. The arch is well moulded, but the trough has disappeared, as it has at Bayham also.

Probably the only lavatory remaining in a house of the Carthusian order in this country is that at Mount Grace Priory in Yorkshire. It is situated in the wall between the inner cloister court and the church, and in all probability represents the site of the frater. It consists of a trough of comparatively small dimensions, and cut out of one stone. Above it is a plainly moulded four-centred arch with a hood moulding. The back of the recess is now broken out. The trough is well moulded under the lip. The small size of this lavatory, which was evidently common to the whole priory, may be explained by the fact that the Carthusians did not dine and sup in the frater daily, as was the custom amongst other orders. The lavatory would, therefore, be but seldom used.

The usual method of supplying the lavatories with water was by means of lead pipes. These pipes were made in short lengths from cast sheet lead, the modern method of squeezing them through a hole with a central mandril being then unknown. The sheet was bent round, and the joint formed by two overlaps in the form of hooks, these were lapped together and beaten down, and the seam "burnt" with a heated iron, which fused the lead sufficiently to render the joint water-tight, and able to withstand a slight pressure. Large quantities of these pipes have been found on the sites of many abbeys. In fact, a site is rarely excavated but some are found, and it is certain that many tons of lead in the form of pipes lie buried amongst the ruins of the monastic houses.

New Year's Presents given to Henry VIII. in 1526.

THE following list will be read with interest. It is contained in a paper book of ten leaves, five of which are partly used. It is entitled "Newyers gyftes given to K. Henry the eight a° Regni 17." The articles enumerated as a rule speak for themselves, but a few explanatory notes have been added where such seemed to be required. The contractions of spelling in the original are few, and of no importance, they are shewn by the use of italics in the copy as printed.

p. 1

P.R.O., State Papers (Henry VIII.), vol. iv., 1906.

Here after ensueth all such Shertes and other stuffe as hathe ben delueryd vn to the handes of harry norres by syr william Compton knight the xvijth day of January the xvijth yere of the reigne of King henry the viijth

Shertes

ffurst A sherte w^t a high colar wrought w^t blakke silke and whyte of freres knottes / And w^t iij borders of the same soorte in euery sleve wrought w^t open semes of blakke sylke

Item A sherte wrought in the colar w^t golde lyke lozanges of spanyshe warke and in lyke wyse at the hande

Item A sherte of Camerykke the colar wrought w^t golde and in Lyke wyse the handes lyk Jelofer^s*

Item x shertes of oon soorte w^t clowdes in the colar and Ryvelyd† at the hande

Item ix other shertes square colarde of whyte warke much of oon soorte

Item A sherte of Camerykke wrought in the colar w^t golde pyryld

Item An olde high colarde sherte w^t a cowrse border of golde a boutte hytte

Item oon myllam‡ sherte wrought at the colar and handes w^t golde / And open semed w^t blak silke

Item foure playn shertes much of oon fascion wrought w^t whyte warke

Item two shertes oon w^t clowdes / thother of white warke w^t a surfull§ of blakke sylke

p. 2

Yet Shertes

In an olde
lynnen
bagge

Item xj Square colarde shertes w^t clowdes of blakke sylke of oon sorte

Item A playne sherte w^t thre spanyshe bandes in the colar

Item ix Lynnen coyffes|| for the nyght

* Gillyflowers.

† *i.e.* ruffled.

‡ *i.e.* Milan.

§ An ornamental plaited or embroidered edging.

|| Coif, a headdress. By Canon LXXIV. "no Ecclesiastical person shall weare any Coife, or wrought Nightcap, but only plaine Nightcaps of black silke, Satten, or Veluet."

Item A Sherte of white warke / pyrlyd a bowte w^t golde in the colar
 Item An olde sherte w^t A high colar of viij small bandes of golde.
 Item thre shaving clothes Ryvelyd
 Item vj shertes playne of one soorte w^t thre bandes aboute the colar
 Item v square collarde shertes wherof iij be wrought w^t clowdes of
 blakke sylke and the other ij of whyte warke surfled * a bowte w^t
 blak sylke
 Item thre high collarde shertes ij of blak warke w^t thre bandes a
 pece and one of whyte warke w^t thre bandes in lyke wyse
 Item too other shertes high collarde of spanyshe warke of the new
 fascyon
 Item too nyght shertes oon playne whyte the other wrought w^t blak
 sylke and whyte

In a
square
Canvas
bag

p. 3

Yet shertes

Yet in
the
Canvas bag

Item x hande kerchers in a pece of paper
 Item viij kerchers broken and hoole
 Item xlvij handkerchers and syx nyght coffes broken and hole .
 And iij Rubbers
 Item fyve myllam shertes of oon sorte the collar and handes wrought
 w^t golde & silke and open semes w^t blak silke and golde

playne Shertes

Item foure playne shertes wherof ij be wrought w^t whyte silke /
 And the other ij w^t white silke and blakke

Item A fyne sherte of whyte warke the collar pyrled a bout w^t golde
 Item an other fyne sherte the colar wrought w^t golde and pyrled w^t
 pome garnettes & Roses

Item an other fyne sherte wrought w^t pyrles of golde vppon redde sylke

p. 4

Yet shertes

Item viij shertes square collarde wherof iij be of whyte warke /
 too w^t blakke sylke in the collar / and too wrought w^t clowdes in the
 collar

Item An other Sherte of Cameryk of fyne white warke surfled w^t
 blak silke in the collar

Item A fyne sherte of Cameryk / the colar wrought w^t golde and
 pyrled a bout the edge w^t the same

Item an other sherte of the same fascyon w^t a lytle edge of golde
 at the hande

Item an other square sherte / the colar wrought w^t A border of
 silver pyrled & edged a bout w^t the same

Item foure shertes of oon sorte w^t clowdes & propre trayles of blak
 silke a bout the collar

Item two other shertes of blak warke w^t clowdes the on Lynked
 w^t blak silke of spanyshe warke the other playne

Item thre high colarde Shertes of blak warke

Item iij Shaving clothes wherof on ys wrought goodly w^t redde
 silke and golde of spanyshe warke the other ij whyte warke playne

p. 5

Item Tenne handkerchers

In a lytle
bag of
diaper

* i.e., edged.

- Remayning
in a
lether bag
{

 Item xiiij fayre coyffes / wherof thre be of pyrles pyped w^t golde
 and the other x well wrought
 Item A Lytle bottell for nensing powder* of siluer and A pype Long-
 ing to the same
 Item thre bundelles of Awdre Lace†
 Item A fayre greyhoundes colar wrought in the stole w^t tyrrettes ‡
 gylte
 Item A Rownde case w^t wodden trenchers§
In the
trussing
Cooffers
{

 Item A bagge w^t crampe Rynges|| vpon a yelow lace
 Item A button w^t A calle¶ of golde and a tassell of Redde Silke
 and golde w^t a purse

p. 6

Newe yeres gyftes anno xvij^o

ffurste a bonet trymmed w^t iiij peyre of buttons and a broche of golde w^t too ymages the on of moder of perle gyven by the Lorde marques of excestre

Item two shertes gyven by the Lady marques of excestre

Item a pece of cameryk gyven by the Lady of Salysbury (*sic*)

Item too shertes gyven by the Lady hastinges

Item A pece of Cameryk gyven by the lady fitzwater

Item A sherte gyven by the Lady Shelton

Item A sherte gyven by the Lady wynkefelde

Item A sherte gyven by the Lady Guldeforde

Item A bonnet w^t a broche of golde and ij payre of aglettes gyven by the Lady Kingeston

Item A Sherte gyven by mastres norres

Item A Sherte gyven by S^r John waloppe vij trymmed

Item A Sherte gyven by S^r edwarde baynton

Item a bonnet of veluet trymmed w^t xxxij small buttons of golde & a broche of golde of parys warke gyven by S^r Antony browne

p. 7

Yet new yeres gyftes

Item two bonnettes the on veluet and the other blakke gyven by m^r william Care

Item Aglettes gyven by m^r palmer of Guysnes

Item A broche gyven by byrche

Item A Sherte syx coyffes & vj handkerchers gyven by Mastres Phyllyppes

Item A pece of Lynnen cloth gyven by the duches of bukkyngham

* A snuff of some sort.

† Laces from St. Etheldreda's Fair.

‡ The metal fastenings.

§ For an account of several such trenchers, see *Proc. Soc. Antiq.*, Second Series, vol. xii., p. 201, etc.

|| Cramp rings were rings blessed by the King, and given to be worn as preservatives against cramp and epilepsy. See *Finger Ring Folk Lore*, by W. Jones, F.S.A., pp. 164-522, *Archaeological Journal*, vol. xxi., p. 103, etc.

¶ caul.

The Monumental Brass and Will of Christopher Harrington, Goldsmith, of York, 1614.

THE Rev. C. R. Manning, F.S.A., has recently printed in *Norfolk Archaeology*, the very important and interesting will of the celebrated Elizabethan goldsmith of Norwich, Peter Peterson. Without in any degree approaching Peterson's will in interest or importance, that of another provincial goldsmith of some repute, Christopher Harrington of York, may fitly be recorded in these pages; more particularly as an effigy of him in brass, with an inscription to his memory, still remains on the floor of the north aisle of the nave of the church of St. Martin's-le-Grand, in the city of York. The brass, which measures about fifteen and a half inches by about fourteen and a half, is a good deal the worse for wear, and is in part worn rather smooth, but it still represents the main features of what was no doubt intended to be a likeness of Christopher Harrington in life. Below the half figure is a legend in four lines:

HERE LIETH THE BODY OF
CHRISTOPHER HARINGTON OF THIS
CITIE GOLDSMITH WHO
DECEASED A° DÑI 1614.

At the lower part, interrupting the two lower lines, there is a shield, which is charged with the arms of the company of the goldsmiths of York: *Quarterly: 1 and 4, a leopard's head; 2 and 3, a covered cup, between two buckles.* The tinctures, of course, are not shown, but the arms of the York goldsmiths also occur in glass in a window in the church of St. Michael-le-Belfry, where it can be seen that they were the same, in all respects, as those of the goldsmiths of London.

It is well known that many monumental brasses were executed by goldsmiths, and it is also known that at least one remarkable brass in the north of England was engraved by a goldsmith of York.* It is, therefore, very probable that the brass to Christopher Harrington's memory may have been the work of one of his sons, or perhaps of his "mann," James Plummer.

Christopher Harrington's will is as follows: (*York Registry*, 33, 365a).

"In the name of God Amen. the eleuenth daie of November in the yeare of our lord god 1614. I Christopher Harrington of the Cittie of York Gouldsmith Craised in bodie but of good and perfect remembrance, thankes be to god, do make and ordaine this my present Testament wherein is contayned my last will in maner and

* That of Fridesmonda, wife of Richard Barnes, bishop of Durham, in Bishop Auckland church.

forme followinge. ffirst and principallie, I Comend my Soule vnto God almighty my maker and Creator to Christ Jesus my Saulour and redeemer and to the holie Goste my Sanctifier and preseruer hopinge assuredlie by the Meritts of the deathe of Christe to haue remission of all my synns. And my bodie I bequeath to the earth to be buried in my parish Church as neare to the Corpes of my late Children deceased as maie be. And for those goods wherewith god haue (*sic*) indued me in token of my loue and thankfullness to those



HERE LIETH THE BODY OF
CHRISTOPHER HARRINGTON OF THIS
CITIE GOLD SMITH WHO
DECEASED A^DNI 1614



my ferind (*sic*) hereafter named of whom I haue receaved many kindnesses I bequeath to them as followeth ffirst I give to my approoued good frend m^r Barnard Ellis Esquire one plaine goulde ringe of six shillings price and to his wife my good mistris one goulde ringe sett with fve* white saphers Item to m^r Robarte Askwith alderman one plaine ringe of six shillings price and to my ladie Askwith his wife an other ringe of the same price. Item I giue to m^r George Askwith and his wife either of them a ringe of the same price. Item to m^r William Watter one goulde ringe of six

* Or perhaps "fine."

shillings price and to m^{rs} Watter his wife an other ringe of the same price. Item I give to the Companie of [the trade] * goldsmiths in this Cittie one siluer spoone of tenn shillings price. Item I give to Benedikt Horsley a sute of silver buttons which are vpon my old doblett Item I give to Marie Moore my deere twentie shillings in money to bee paid when shee comes to twentie one yeares of age Item I give to John Hewetson fife shillings Item I give to Thomas Richardson my blacke fustian doblett a knitt bagge and a veluit girdle and whereas the said Thomas Richardson owethe vnto me fower pownds odde money my will and mynd is that hee shall paie myne Executrix heareafter named onlie thirtie shillings and the rest I do remitt and give him so that he paie the same thirtie shillings within one yeare next after my death Item I give vnto my sonne Robert Harrington my great bible and to my sonne Thomas Harrington my less bible and to my gossop Gamble my testament Item I give to my mann James Plumer my amellinge Morter and pestell and a paire of amellinge tonges. Item it is my will and mynde that all other my shopp tooles and other implements belonginge to my trade shall be reasonable and indifferentlie valued after my decease and that my sonne Robert Harrington shall haue the same at that reasonable raite if he so please to take the same in part of his right or portion due to him after my death Item I give to my sayd sonne Robert and James Plumer one drawinge booke being for either of them six leaves of paper.† The residue of my goods not given nor bequeathed my debts and legacies deducted I give vnto Alice my wife Robert and Thomas my sonnes equallie to be divided amongst them. and I do make my said wife Executrix of this my last will and Testament In Witnes whereof I have herevnto sett my hande and seale the daie and yeare aboue written. In the presents of vs witnesses hereof Thomas Greene John Gamble Edward ffreman John Hewitson Thomas Waite.‡

[Proved 22nd Dec^r 1614]

The name of Harrington is one which frequently figures in the civic annals of York in the middle ages, but what, if any, relationship there was between Christopher Harrington and his more famous predecessors of that name is not known. He took up his freedom in 1595, and from some notes which the Rev. C. B. Norcliffe, M.A., kindly supplied from his vast storehouse of knowledge, for the projected work on the *Church Plate of Yorkshire* (now at last, we hope, soon to appear), it would seem that Christopher Harrington had only two surviving children when he made his will, Robert and Thomas, his sons, who are named in his will. Both sons became goldsmiths like their father; Robert, the elder of the two, was free of the city in 1616, he married Elizabeth Plummer, the sister of

* The words in brackets are an interlineation.

† There is a mark like a capital P with a stroke through the stem, before the word paper, the significance of which is not evident.

‡ Thomas Waite, also a goldsmith, free 1613, died 1661. He made archbishop Harsnett's chalice now at All Saints', North Street, York.

James Plummer, his father's "mann." Robert and Elizabeth Harrington had at least seven children, all of whom, except the eldest son Christopher, who lived to be twenty, died in early childhood. Soon after the eldest son's death, the burial register of St. Martin's church records the interment of the broken-hearted father, who had seen all his other children, one by one, taken from him at the various ages of two, four, six, seven, and nine years respectively. Seldom, indeed, does research in a parish register reveal a sadder tale of sorrow, than that which the pages of the St. Martin's books have to tell of the afflictions of Robert Harrington and his wife.

Of Christopher Harrington's other son, Thomas, little is known; he died in 1642. His will is also preserved at York, and is printed here by way of supplement to that of his father. With the deaths of Robert and Thomas Harrington the family seems to have become extinct, and not improbably the business passed into the hands of James Plummer, who continued to flourish for some years longer as a goldsmith at York, till his death in 1663. James Plummer was, in turn, succeeded by his son John, who was also a goldsmith, and who made, among other pieces of church plate, the beautiful and very remarkable service of plate at Ripon Minster. John Plummer's mark is found on pieces of plate as late as 1679. His son Michael was also a goldsmith, but no example of plate bearing his mark has yet been found.

Of plate made by Christopher Harrington there are, besides other pieces, communion cups at Pickering, in Yorkshire, and at Patterdale, in Cumberland. Robert Harrington's mark is very frequently found on pieces of church plate in Yorkshire, as at Darton, Chapel Allerton, Ebberston, and elsewhere. Thomas Harrington made cups at St. Olave's church, York, Cundall, and other parishes. Both James and John Plummer made a good deal of church plate still remaining in Yorkshire. James Plummer also made the noteworthy Commonwealth mace at Richmond. The marks of all these goldsmiths will be found fully illustrated and recorded in *Old English Plate*, by Mr. Wilfrid Cripps, C.B. (4th Edition, pp. 80-82).

Thomas Harrington's will is as follows. It is printed from a transcript made by Mr. Reginald F. Wood, of York:

"In the name of God Amen I Thomas harrington of the Cittie of York Gold Smith being sicke and weake in bodie yet of verie good and perfect minde and memorie (God be praised) calling to minde the certaintie of Death and the uncertaine tyme there of and haveinge a desire to settle my personall estaite wherewith it hath pleased almightie God to endowe me therefore doe make this my last will and testament in mannere and forme followinge First and principally I give and comend my soule into the hands of Almightye god my creator trusting and asuredly beleiving through the merritts Death and passion of Jesus Christ my alone saviour and Redeemer to have free pardon and remission of all my sines and life everlasting. And my bodie I comitt to the earth from whence it came

And touching my worldly estate aforesaid I doe give and bequeath the same as followeth That is to say I doe give devise and bequeath unto my sonne Thomas harrington the moietie or third halfe parte of all my goods and cattalls and chattels whatsoever called the Deathes part accordinge to the custome of the province of York And I do give my said sonne Thomas to elect and chuse otherly after my decease my loving brother Robert harrington to be Tutor or curate of his person porcon and other rights untill he accomplish the full aige of twenty one yeares And I entreate the said Robert harrington my brother to accept of my said sonne his elecion of him and Tutorshipp and to be careful in the educacon of him And alsoe binde him an apprentice to his owne trade or some other as he thinketh best fitting in his discretion which I hope he will doe and performe as my trust and confidence is in him And in case my said sonn Thomas harrington doe refuse or delay to elect my said brother Robert harrington to be his Tutor or Curate as afore said or to be putt and bounde an Apprentice and likewise ruled advised and governed by him dureing the tyme of his minoritie and apprenticeshipp being thereto required Then my express will minde and meaninge is that he shall not reepe or receive any benefitt by this my last will and testament, but the legacie aforesaid to be frustrate and of none effect And thereupon I give and bequeath all my goods cattells and chattels aforesaid unto Christopher harrington my nephew And I doe make constitute and appoint my said brother Robert harrington executor of this my said last will and testament and I doe appoint Mr. Johnnes Plumer gold smith and James Day, Tayler, Supervisors of this my said last will and testament desiringe them to see the due execucon and performance there of In Witnes where of I have hereunto subscribed my name and putte my seale the Eleaventh day of December Anno Dni 1642 Thomas Harrington. Witnesses Robert hedges his marke Jen Waddington"

"Proved March 1642."

Columbus.

BY THE REV. A. DONOVAN, B.A.

Quibus te laudibus afferam Christophore Columbe, non famillæ tantum, non Genuensis urbis, non Italix Provincix, non Europæ, partis orbis solum, sed humani generis decus. *Hieronymus Cardanus.*

WHEN in 1777 Dr. Robertson published his *History of America*, the only authorities available for the life of Columbus were Fernando Colon's *Historia del Almirante*, the Latin version of the *Navigation of Christopher Columbus*, and scattered notices of the explorer in the great work of Herrera.* During the succeeding half century much was

* See "Catalogue of Authorities" affixed to first edition, 1777. The valuable works of the Jesuit Charlevoix seem to have been unknown to Robertson.

as if the reader could now touch the great discoverer with the finger. Irving's book, however, was more satisfactory to the general reader than to the special student. The two or three brief and careless chapters which he devotes to the events that led up to the discovery of America, such as the knowledge of the Atlantic, and of Geography in ancient and medieval times, the exploration of Asia by Marco Polo and others, the voyages of the Portuguese towards India, which led to an independent discovery of America in 1500, the superficial manner in which the explorer's early life is sketched, and his theory of navigation westward stated; these, and other faults, convinced inquirers that much had still to be done to dispel the clouds which hung over the birth of the New World. Irving, while not concealing his hero's faults, does not, I think, exaggerate his merits; but, unfortunately, some Roman Catholic writers ventured to speak of "Saint Christopher" Columbus in terms of preposterous eulogy, which naturally provoked a reaction. This has taken a virulent form in America, where, surely, the *Pilot of Genoa* should be judged with lenity; and several works, the best known of which is Aaron Goodrich's false and malicious, but ably written libel,* have appeared to show that America's hero-founder was a pirate, a kidnapper, a tyrant, and a rebel—false, cruel, treacherous, and ungrateful—that he derived his knowledge of land in the west from the traditions of Iceland, from the romantic narrative of the Zeni, or (reviving an ancient slander) from an obscure pilot who died in his house; that the merit of discovering America really belonged to the Pinzons, etc. A further development of this craze for removing the ancient landmarks appears in an article on "The Mystery of Columbus" in *Harper's Magazine* (April, 1892).† It is there gravely maintained that Columbus (the Dove) was the *nom de mer* of a Greek pirate, a singularly infelicitous name for a corsair, who, having insinuated himself into the confidence of the Pinzons, undertook a voyage with them into the Western Ocean, where land was found.

It is insinuated that the whole narrative in the famous First Letter was a cunningly devised fable of the old pirate, that no such island as Guanahani existed, the landfall being probably Hispaniola, to which the treacherous buccaneer was guided by the notes of the deceased Portuguese pilot; that the Caribs were gentle, harmless creatures, who, so far from being anthropophagi, never tasted animal food,‡ and that Colon invented the tale which has added a synonym

* *A History of the Character and Achievements of the so-called Christopher Columbus.* New York, 1874.

† This article, however, by Mr. Eugene Lawrence, is a very able production, and shows a degree of special research very unusual in a popular magazine.

‡ See Armas: *La Fabula de los Caribes*, Havana. We shall be told next that the Laestrygons were vegetarians. Père Labat found the Caribs of Dominica still cannibals, about 1700. (Froude: *English in the West Indies*, p. 115.) Was he, too, lying?

for man-eater to most European languages,* as an excuse for butchering and kidnapping the gentle savages. In fact, after many years of special study, I sometimes feel that Columbus is receding from me, and being torn to pieces by the critics, like the phantom poet in the Dunciad, and should not be surprised to hear the proposition maintained that the *Pilot of Genoa* was after all only a solar myth. Under these circumstances I find that the best way of regaining my hold of the great discoverer is to read again the records he has left of himself, the Journal and other documents given by Navarrete, and the admirable Letters of Columbus, published by the late R. H. Major, for the Hakluyt Society (1870). I feel that here I am on sure ground, face to face with the mighty dead.

Every school-boy knows the outlines of Columbus's history—that he was born at Genoa some time before the middle of the fifteenth century, received a fair education, went to sea at fourteen, and after twenty years or more of trading and privateering in the service of Genoa, transferred himself to Portugal, the great maritime nation of the age, and for another ten years navigated the Atlantic from Guinea to Iceland. It was during this period, sometime previous to 1474 (the date of the Toscanelli correspondence), that he conceived the project of sailing westward across that ocean to Cipango, Cathay, and India. He considered, rightly or wrongly, that this could only be safely and profitably done under the protection of some powerful state, and after failing to secure the patronage of John II of Portugal, sought the court of Ferdinand and Isabella. After long solicitation, these sovereigns reluctantly intrusted him with three ships to seek the western antipodes, for they thought that what he said was fabulous.† Sailing from Palos on August 3rd, 1492, he discovered (October 12th) Guanahani and several other islands of the Bahamas, also Cuba (Juana) and Hayti (Hispaniola), and returned to Spain by the Azores and Lisbon, arriving at Palos on March 15th, 1493. The agreement by which the Spanish sovereigns had made Columbus and his descendants the practical kings of all lands he might discover now became of vast importance.‡ The rulers of Spain at first gave effect to it in its full extent, and intrusted the obscure foreigner, who was now their Admiral and Viceroy, with a powerful fleet. Hayti was colonized and conquered, but it soon became evident that Columbus was quite unable to control the colonists and pursue his schemes of discovery at the same time. Every year increased his fame as an explorer. In 1493-1494 he discovered Dominica, Guadaloupe, and several of the other Antilles, Porto Rico, Jamaica,

* The derivation of cannibal from Caribal may be considered certain. On Schönner's Globes (1515 and 1520) the Carib islands are marked "*Cawibales*." This, which has not, I think, been remarked before, should settle the derivation. The story of the man-eating Caribs is only alluded to by Columbus in his First Letter to Santangel (Major, p. 14), and was first told in full by Dr. Chanca, in his account of the second voyage. (Major, p. 30-32.)

† Peter Martyr's letter to C. Barromeo from Barcelona, May 1st, 1493.

‡ See the substance of this extraordinary treaty in Irving, Bk. ii., ch. vii. It is strange that any sovereign should have signed such a document.

and the southern shores of Cuba. In 1498 he reached, undoubtedly before Vespucci,* the vast continent of South America, discovering also Trinidad and the Pearl Islands. His reward for this achievement came in 1500, the last year of the century which he chiefly made illustrious, when he was seized by the commissioner Bobadilla, and sent to Spain in chains. Although this exceeded the orders and wishes of the sovereigns, Columbus was never reinstated in his vice-royalty. He continued, however, "Admiral of the Ocean Sea," and as such made a fourth voyage in 1502-4, during which he surveyed much of the coast of Central America, and was wrecked on the shores of Jamaica. The revenues of Columbus, consisting of one eighth of all the gold, pearls, etc., brought from the New World, had not been interfered with by the sovereigns, but he was so unfortunate or unskilful in the management of his private affairs that on his return to Spain he found himself in deep poverty, and refusing to accept estates and titles as the price of his vice-royalty, at length died at an inn at Valladolid, May 20th, 1506. It is worthy of remark that so soon as its great founder passed away the fortunes of his family changed for the better. His son, Diego, was finally restored to the vice-royalty of Hispaniola, and when Diego's son, Don Luis, wisely renounced the barren honour, he received the title of Duke of Veragua, with a pension of one thousand doubloons of gold (at least £5,000 a year present value), which I believe the present Duke still enjoys.† The ingratitude of Spain did not extend to the family of Christoval Colon.

The outlines of the Columbus story are clear enough, but when we come to fill in the details we are perpetually on debatable ground. A new life has undoubtedly to be written, and this cannot be thoroughly done until a mass of documents now lying in Spanish offices and libraries shall have been placed in the hands of historical inquirers. It is to be hoped that the centenary will stir up Spanish scholars and officials to do somewhat in the matter. For the present we must accept Dr. Justin Winsor's recent work‡ as the last word on the Columbus controversy, while wishing that he had dealt more sympathetically with a man to whom it is due that America has now writers to revile him, and readers to peruse their libels.

I will now proceed to notice some of the problems suggested by the life and character of America's hero-founder.

The birth-place, birth-date, and lineage of the discoverer have been much debated.

* The alleged voyage of Vespucci, in 1497, is a fable. The order of *Continental* discovery was:—Cabot, 1497, North America; Columbus, 1498, South America (Paria); Vespucci, in Ojeda's expedition, 1499, Surinam; Vicente Pinzon, 1500 (January), Brazil; Cabral, 1500 (April), Brazil. The last discovery was quite independent of the others.

† Irving, Appendix I., *Descendants of Columbus*. Spotorno, *Hist. Colum.*, p. 123. "Twenty-four thousand dollars a year was assigned to the then Duke of Veragua, in 1830, payable out of the revenues of Cuba and Porto Rico." Irving. Note to Abridgment of L. C., in 1831.

‡ *Christopher Columbus*. By Justin Winsor, 1891. (See also Elton's *Career of Columbus*, Cassell's, September, 1892.)

1.—Respecting the first, his will ought, I think, to settle the question. In that document are found the words, "Siendo yo nacido en Genova;" (I being born in Genoa), and again he commands that one of his lineage should always reside in Genoa, and have "a house and a wife there to hold footing and root in that city," "pues que della sali y en ella naci" ("for from thence I came and there was I born)." How anyone can "withhold credence from this strong assertion," as Major seems inclined to do,* is more than I can understand.

2.—Respecting the date of birth we have really no evidence except the statement of Andres Bernaldez, the curate of Los Palacios, the intimate friend and host of the discoverer, who writes of his death; "He died in Valladolid in the year 1506, in the month of May, in a good old age, being seventy years old, a little more or less ("70 años poco mas ó menos.")†) We have, therefore, 1435, 1436, or 1437 for the year of his birth. Major, by piecing together certain statements of Columbus in various letters as to the time he went to sea, and the number of years he spent at sea, and by altering in one passage twenty-eight into thirty-eight without any authority, comes to the conclusion that the admiral was born in or about 1446;‡ but I do not think such ingenious inferences, however legitimate in Robertson's time, when no other evidence was known, can outweigh the statement of a man like Bernaldez, who no doubt had the curiosity to ask his illustrious guest the ancient question "How old art thou?" Besides, there is an incident in the life of Columbus, not I think hitherto observed in this connection, which strongly confirms the earlier date—the well known expedition to Tunis "to capture the galley Ferriandina." This took place during the Duke of Calabria's contention for the Crown of Naples, 1459-1463.§ Placing the adventure as late as possible in 1463, it is certain that a youth of seventeen, as Columbus must then have been if born in 1446, would not have been selected by King René to command such an enterprise, whereas it was just the work to suit a daring young seaman of six or seven and twenty, especially if a relative of the Genoese Admiral Colombo. The illustrious Emilio Castelar in his beautiful account of Columbus now appearing in *The Century* (so different from the malignant monographs of American criticism), gives 1433 or 1434 as the approximate date of his hero's birth.

3.—After the investigations of Spotorno, it was for a time deemed to be fully established that Cristoforo Colombo was the son of Domenico Colombo and Susanna Fontanarossa his wife, that the father was a respectable tradesman of Genoa, connected, as probably every Genoese merchant was, with naval enterprises and maritime persons, of whom the most distinguished in the present case were two bold privateers in the Ligurian service named Colombo the elder and the younger. The whole question was threshed out during the law-suit between the heirs of the Admiral (1578-1608), and the legend that Christopher ran away to sea from the castle of

* Letters of Columbus. Int. xxxv.

† Major, Int. xxxii—xxxiv.

‡ Irving, Appendix iv.

§ Irving, Bk. i., ch. ii.

his father the lord of Cuccaro, in Piedmont thoroughly refuted.* The objection that Columbus himself states that "all his family had been traders on the sea," and that therefore he could not have been the son of a wool comber, has no weight, for he evidently alludes to the two Columbi, the only members of his family (apart from his brothers) whom he or his son † desired to remember. Respecting these, Major proved to his own satisfaction that their real names were Guillaume and Francois Caseneuve, Normans in the service of Louis XI. of France, and that their connection with Genoa and Columbus was "very apocryphal," ‡ in other words, that Fernando's story is a pack of lies. The publication of the Venetian State Papers by Mr. Rawdon Brown § has entirely upset this theory, and vindicated the accuracy of Fernando Columbus, in points such as the sea fight off Cape St. Vincent, concerning which even Irving was sceptical. In 1468 we first hear the name of Colombo the elder. For thirty years he and his son (or nephew) were the terror of the Venetian argosies on their annual voyages to England and Flanders. In 1470 it was apprehended that he would attack the galleys, and in this year no doubt occurred the conflict which led to Christopher's settlement in Portugal. || This Fernando has, I think, confounded with a more famous piracy committed by the younger Colombo in 1485, when the great Columbus was already in Spain. A curious detail is that the pirates Colombo senior and junior (the Venetians speak of them as the Spaniards did of Drake) are called in the Archives Griegos or Greeks. The Genoese had a settlement in Constantinople previous to 1453, and many transactions with the Eastern Mediterranean. Is it possible that the discoverer of America, like Bonaparte, derived his remote origin from Hellas?

Akin to the question of Columbus's family is that of his education. "A rude, uneducated seamen" is the description of his Judas-like biographer, Aaron Goodrich, the proof being that he went to sea at fourteen, and must, therefore, have left the University (Pavia) very early. It would be false to describe Columbus as a learned man, but, like Napoleon, he had quite enough learning to qualify him for the purposes to which he devoted his life. He had a fair knowledge of Latin. ¶ In addition to his native Italian he knew Portuguese, Spanish, and probably French, like a native. His profession as a cartographer required the rudiments of mathematics, and of course all available geographical knowledge. It is remarkable that the best seaman of his own or any age was not a scientific navigator. "A great sailor, but a poor cosmographer," is the remark of an old writer.** He seems to have steered principally by the stars, and to have distrust-
 ed the compass, especially after its famous deviation on his first

* Bossi *Dissertation on the Country of Columbus*, p. 63.

† This is evident from Fernando's biography, ch. ii. ‡ Major, *Int.* xl.
 § *L'Archivio di Venezia*. 1865. || Venetian State Papers, 1470, May 17th.

¶ His notes to Cardinal Aliaco's *Imago Mundi* prove this. Irving, Bk. viii. ch. i., note.

** Girava in 1556, quoted by Cordeiro, "*De la Decouverte d' l'Amerique*," p. 24.

voyage. His estimates of latitude and longitude were uniformly and surprisingly erroneous, even considering the defective instruments then in use. His mistake of ten degrees regarding the latitude of Iceland,* when correcting the alleged error of his contemporaries is an example of this. On the other hand, he had a discernment of his ship's position in an untraversed ocean, which resembled the instinct of the bird, from which his name was derived. This often amazed the experienced pilots with whom he sailed, and contributed much to his influence with seamen. The education of Columbus has an important bearing on the question of the originality of his theory that there was land which he believed to be the east of Asia, at a moderate distance from the shores of Europe. The legend that he learned this from the papers of a pilot who died in his house is utterly without proof.† The modern counterpart to this slander, that Columbus derived his opinion from stories which he heard in Iceland about Markland and Vinland, is disproved by the fact that he wrote to Toscanelli on the subject in 1474, and did not visit Iceland until February, 1477. The latest explanation is that he derived his information from Arab sources.‡ He must, it is said, have heard at Lisbon of the voyage of the Almagrurins§ in the twelfth century, who, however, in all probability got no further in the Atlantic than the Canaries, or the Coast of Guinea. I see no reason to doubt that Fernando Columbus has candidly explained the grounds of his father's theory,|| who, so far from wishing to suppress evidence, seems to have treasured up every idle tale he could gather from credulous sailors concerning land in the Atlantic. Had the Admiral ever heard of Markland and Vinland, or of Zeno's Estotiland and Droigio, he would have included these Icelandic and Faroese tales in his "reports of navigators," and placed those lands on the north-east shores of Asia, north of Cathay. The genesis of Columbus's theory was very different. Its back-bone was the belief which prevailed in ancient times, and had been confirmed by Marco Polo, that Asia extended twice as far to the east as it actually does, coupled with an opinion derived from Arab geographers that a degree at the equator was much less than it really is. He thus brought the vast archipelago of islands, which all travellers described as lying east of Asia, within about a thousand leagues of Europe. Nothing would have astonished the great discoverer more than the fact, of which he died in ignorance, that a vast and barbarous continent, with another ocean at its back, broader than the Atlantic, lay between his discoveries and the golden regions of Cathay.

After his first voyage the facts of Columbus's life are clear enough;

* *Hist. del Almirante*, ch. iv. † See Irving's able dissertation, Appendix xii.

‡ See Mr. Lawrence's article in *Harper's Magazine*, No. 503, p. 736.

§ The Legend of the Almagrurins is examined by Humboldt. (*Ex. Crit.* ii, 137-8; Major, *Int.* xix., xx.) The proof that they never reached America is that they found an Arabic interpreter in the last island or country, which was probably Guinea.

|| *Hist. del Almirante*, ch. vi., vii., viii. If, with Harris, we deny the authenticity of this work, no "Life of Columbus" is possible.

his character, however, now becomes the point in dispute. Hitherto, the only charge that can be brought against him is piracy, which means that being a captain in the service of Genoa he plundered the ships of that State's enemies.* He was a pirate in the same sense that Drake and Cavendish, and Dampier and Paul Jones were pirates in far more peaceful times. But was the Admiral of the Ocean and Viceroy of the Indies a slave stealer and a tyrant, selling the inoffensive Indians into slavery, and ruling the Spanish colonists of Hispaniola with a rod of iron?

When we remember the opinions which prevailed even in the last century respecting the lawfulness and utility of the slave trade, which were held by such men as John Newton, the friend of Cowper, and Boswell, the biographer of Johnson, we may well wonder that any writer should have the audacity to accuse a Genoese pilot of limited education for engaging in it in the fifteenth century. "The practice had been sanctioned by the Church itself, and the most learned theologians had pronounced all barbarous and infidel nations fair objects of war and rapine, of captivity and slavery."† The direct authority of the pope might be pleaded. In the beginning of the century Bethencourt, after conquering and enslaving the Canarians, made a raid upon the adjacent continent, and carried off some of the natives. In 1406 he had an interview with Innocent VII. at Rome, when the pontiff thus addressed the King of Canary:—"The King of Spain informs me that you penetrated ten leagues into the land of Guinea, and that you *killed and brought away Saracens* from that country. You are indeed a man worthy of honour, and it is my wish that you now have a place among other kings."‡ Such were the opinions of the age, and was Columbus to be wiser than pope and conclave, king and council? Las Casas, the Wilberforce of the period, justly observes that it is no wonder that the unlettered admiral adopted a practice of which pious and learned men approved.§ Respecting his treatment of the Spaniards, it may be at once admitted that Columbus was not a successful governor of the infant colony, made up as it was for the most part of men of desperate character, broken fortunes, and at the same time of high birth, whom an obscure foreigner could neither control nor propitiate. The long absences of the Admiral on his voyages of discovery were of necessity fatal to his authority, and the unfortunate expedient of delegating his powers to his brothers aggravated the evil.

The history, however, of the Spanish colonies in America during the next half century is the best justification of Columbus. The iron

* Peace or war had little to do with the matter. There was no peace between Christian and Infidel, and hardly any between rival maritime states. Every outrage could be justified as a "reprisal." In the next century "no peace beyond the line" was a maxim in naval ethics. The countrymen of Drake, and the employers of Paul Jones should not throw stones at "the pirate Columbus."

† Irving, Bk. viii., ch. v.

‡ *The Canarian*, ch. xci. (Hakluyt Society).

§ Las Casas, Hist. Ind., tom. i, cap. 22. Quoted by Irving Bk. viii., ch. v. Las Casas, however, sanctioned *negro* slavery. His objection to enslaving the Indians was that they could not endure hard work.

conquistadores—great as discoverers and warriors—were utterly ungovernable, and it was not until the first generation or two passed away that the colonies enjoyed prosperity and repose. The mistake of Columbus lay in attempting the task at all, and not confining himself to his proper business, that of discovery. This was connected with the great error of his life, the extravagant and unreasonable conditions on which he insisted in his convention with the Spanish sovereigns at Santa Fé, and the pertinacity with which he maintained them when their presumption became manifest. This treaty, if observed, would have made Columbus and his descendants for ever the hereditary sovereigns of the New World, paying a tribute indeed to their suzerains, but as independent of them as the Khedive of Egypt now is of the Sultan. This extraordinary claim was carelessly conceded by Ferdinand and Isabella when they thought that the most that could come of the expedition was the discovery of a group of islands such as the Azores. It was most properly denied when it became evident that a vast archipelago and a new continent were in question. Had Columbus been willing to resign the vice-royalty, as his grandson most wisely and properly did, he might have made his own terms with his grateful sovereign's estates and titles in Spain, and any extent of territory he chose to ask for in the lands he had discovered, to hold as his private property, might have been his.* To deprive him of his vice-royalty was the sole injustice done him by Ferdinand and Isabella; neither his post as admiral, nor his revenue, nor his private possessions were interfered with. For his arrest by Bobadilla, and voyage to Europe in chains, the sovereigns were as little to blame as George III. for the execution of Nuncomar.

Imperiousness was the principal—almost the only—fault in the nearly perfect character of Columbus. This made him an unpopular governor, a suspected subject, and caused even his crews to regard him with fear and respect rather than affection. He had not the art of inspiring devotion in large bodies of men which Napoleon and Nelson possessed. On the other hand, his personal friends and his family regarded him with passionate love and reverence—never was a man more fortunate in his domestic relations. His brothers, his wives (I think I may give Beatrix Enriquez the title), his children—even his mother-in-law—loved and believed when the world despised or neglected him.

His greatness continued to the end. Never did he show abler seamanship than during his last voyage, of which one proof is that he reached the Indies from Canary in the wonderfully short space of sixteen days—a feat rarely, if ever, performed before the time of steamships. As Columbus has been accused of avarice, principally

* These were offered and refused. Las Casas, quoted by Irving, Bk. xviii., ch. iii. In 1497 "a tract of land in Hispaniola, 50 leagues in length, and 25 in breadth," was offered to Columbus with the title of duke. Bk. ix., ch. iii. His brother Bartholomew was presented with the island of Mona by Ferdinand. Appendix ii.

on account of a jesting allusion in one of his letters,* it should be remarked that on this voyage he, most unwisely for his own interests, allowed himself to be diverted by his zeal for discovery from trading with the natives on the auriferous shores of Veragua, where he might almost have realized his dreams of fabulous wealth, with which to conduct a new crusade.† When, in 1504, he sailed away from Hispaniola for the last time, how sadly he must have gazed at that fair island (as Hannibal watched the receding shores of Italy), the scene of his glory and misfortunes, which a man approaching seventy could hardly hope to see again, and how, to quote the eloquent words of Irving, "would his magnanimous spirit have been consoled, amidst the afflictions of age and the cares of penury, the neglect of a fickle public and the injustice of an ungrateful king, could he have anticipated the splendid empires which were to spread over the beautiful world he had discovered, and the nations and tongues and languages which were to fill its lands with his renown, and revere and bless his name to the latest posterity."‡

The glory of Columbus is and must continue unique in the history of mankind, unless, indeed, some aeronaut shall guide us one day to a planet or a star. There are no more worlds to conquer. We know not who it was that led mankind from the primeval home in Asia to the discovery of Europe and Africa, and over the discoverers of the island-continent of Australia there hangs a cloud of doubt and oblivion.§ Even the strange error which gave another's name to the New World has rather added to the fame of Columbus. Many lands and seas are called by the name of discoverers who are now forgotten. How few know anything of Davis, Hudson, Tasman, Vancouver, or Behring, while every child is taught to lisp the name of the Pilot of Genoa, and told how a careless map-maker robbed him of part of his just renown. If glory surpassing that of the greatest conquerors and equalling that of the greatest benefactors of mankind could repay Columbus for all he endured during his seventy years on earth, he has it in ample measure; and though he died ignorant of the full extent of his success, he knew that he had done enough to make his name immortal. Surely the sight of Guanahani when the sun rose on the morning of the 12th of October, 1492, must have been worth

* "Gold is the most precious of all commodities (*excelentissimo*); gold constitutes treasure, and he who possesses it has all he needs in this world, and may even raise souls to paradise."—*Fourth Voyage of Columbus*, Major, p. 203. On this subject the Catholic sovereigns were quite at one with their admiral, and would have loved him better had his practice squared with his theory. In his Memorial, January 30th, 1494, Columbus apologizes for his delay in making discoveries because he was occupied with the mines of Hayti. The marginal note of their Highnesses is: "It is the most necessary thing possible that he should strive to find the way to this gold."—Major, p. 97.

† Irving, Bk. xv., ch. iv. Major, p. 188, etc.

‡ Irving, Bk. xviii., ch. v.

§ Tasman was the Columbus of Australia though he missed the Continent. There is no doubt, however, that the eastern shores of the vast island had been visited by the Portuguese in the sixteenth century; Tasman had predecessors among his countrymen. See Major's *Early Voyages to Terra Australis*, Hakluyt Society.

all those weary years of waiting and solicitation, and all the trials he had still to undergo. With that sunrise began a second birthday in the divine life of humanity.

The name Guanahani suggests the unsolved question as to which island of the Lucayos* should bear the proud inscription, "landfall of Columbus." The honour has been transferred in our own time from Cat Island to Watling's, principally in deference to the high authority of the late Mr. Major, who thus interpreted a map of Herrera, made in 1601. The memorial column which the spirited proprietors of the *Chicago Herald* sent to the Bahamas last year (1891) to mark the birth-place of American civilization, was placed by their commissioners near a harbour at the north-east end of Watling's Island, after a somewhat cursory examination,† and the triumph of the new San Salvador over its feline rival was thus completed. Those who maintain this opinion, however, must explain away the following difficulties:

(1) Columbus states in his journal that Guanahani was "very large" (*bien grande*), and his son Fernando gives its length as fifteen leagues (*un'isola di 15 leghe di lunghezza*),‡ forty-five miles, or more. Now this is almost the exact length of Cat Island, whereas Watling's is but twelve miles (four leagues long) surely, the discoverer would not have called such an "isleta," "bien grande."

(2) Columbus mentions that very soon after leaving Guanahani he came in sight of a vast archipelago of islands,§ of which the Indians named over a hundred. These are beyond all doubt the Exuma Cays, called by the Spaniards La Cadena (the chain), about thirty miles west of Devil's Point in Cat Island, but nearly a hundred from Watling's, which is an American St. Kilda, far out in the ocean.

(3) The first glimpse of America was the mysterious light seen at

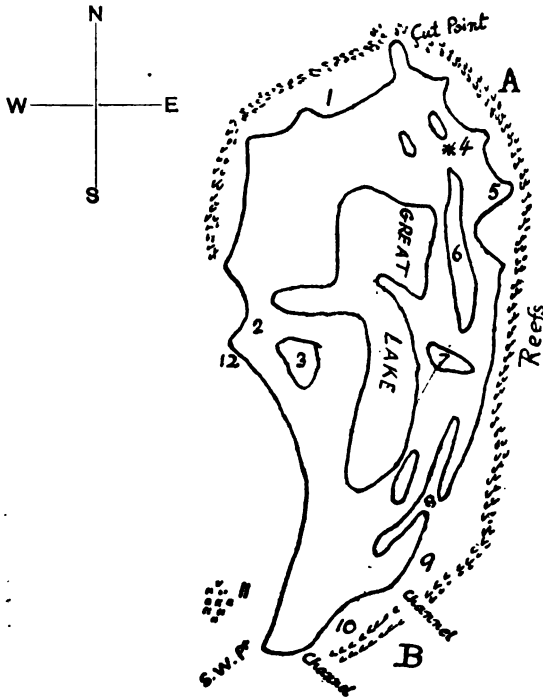
* Mr. Lawrence boldly states that "No such island exists to-day along the Bahama reefs." "The islands are all barren banks of sand." "Cat Island is a barren, sandy spot, without fresh water or trees." Very different is the testimony of those who have visited these fair islands.—See Judge Powle's *Land of the Pink Pearls*, especially chapters viii. and ix. He describes Cat Island as "one of the finest for agricultural purposes, and the place to establish an agricultural college."—p. 234. "The landscape has quite an English effect."—p. 238. The following account of Cat Island appeared in a letter, signed "Eye Witness," in *Nassau Guardian*, June 23rd, 1891: "If you happen on Columbus bluff a week or two after the rainy season, you will hear and see the springs of water rippling down the bluff, and just below every house and hut can brag of a spring of fresh water. Then Port Howe abounds in fruit trees, the mango, pear, and orange, and every kind of fruit you can get in Nassau can be found, besides the largest and finest figs I ever ate, much larger than an egg." "The lake near the shore (Gambier Lake), which has every resemblance to the Lagoon mentioned," is visible from the bluff above Winding Bay. This is the isle which has been described as "without tree or lake, barren, deserted waste." There are six towns, and about 4,000 inhabitants. It is fair to add that Watling's is also a beautiful and fertile island, "with many trees and much green verdure, and a large lagoon running through the middle of the island."—Nar. of *Chicago Herald's* Commissioners.

† They did not condescend to visit the traditional island.

‡ I quote the Italian version, which is, perhaps, nearer to the original than the Spanish one we possess.—Irving, Ap. iii.

§ *Después me volví a la nao y di la vela, y vide tantas islas, etc.*—Journal, Oct. 15th.

ten o'clock on the eve of the discovery by the Admiral and others. "It appeared like a candle that went up and down, and Don Christopher did not doubt that it was true light, and that it was on land, and so it proved, as it came from people passing with lights from one cottage to another."* Those geographers who maintain that Watling's is Guanahani, must explain whence on their theory this light proceeded. There is no island to the east of that



PLAN OF WATLING'S ISLAND

(The true San Salvador according to Munoz, Becher, Major, and the *Chicago Herald* Commission, from a drawing furnished by Mr. Nairn, Magistrate of Watling's Island).

A. Land-fall according to Captain Becher and *Chicago Herald* Commission.
B. Land-fall according to Mr. Major. Mr. Nairn in a letter to me seems to lean to this view.

- | | |
|--|---------------------|
| 1. Graham's Harbour. | 7. Granny Lake. |
| 2. Cockburn's Town. | 8. Pigeon Creek. |
| 3. Little Lake. | 9. Snow Bay. |
| 4. Light House. | 10. French Bay. |
| 5. Memorial Tablet erected by | 11. Gardner's Reef. |
| <i>Chicago Herald</i> , June 15th, 1891. | 12. Roadstead. |
| 6. Polly Hill Lake. | |

* *Hist. del Admirante*, cap. 21.

lonely rock. Of course the light Columbus saw may have been in a fishing boat, but it did not so seem to the discoverers.*

These considerations and others of less weight should "give us pause" before we accept a new San Salvador in place of the isle pointed out by a tradition of at least two hundred years.† I am far, however, from saying that the Watling Island party are wrong, though their "cock-sure" manner is rather irritating. Both islands correspond very well with the general description given by Columbus, as indeed do three other islands whose claims have found able supporters, viz. : Turk's Island, Mayaguana, and Samana. Early maps, however, such as Cosa's, Herrera's, etc., seem to put these claimants quite out of court.‡ Beyond all doubt the landing of Columbus took place either on Cat Island or Watling's, and as, on any theory, Watling's (or a light thereon) was first seen, they should be allowed to divide the laurels of San Salvador.

"San Salvador I call'd it ; and the light
Grew as I gazed, and brought out a broad sky
Of dawning." §

Whatever conclusion we may come to on this question, no research can deprive us of Guanahani. The musical Indian name, the meaning of which is unknown, remains a golden link between the old world and the new. As the union of Zeus and Europa in the meadows of Crete symbolized the bridal of Asia and Europe, so the historic scene on San Salvador may be considered as the marriage of the ancient East to the Virgin West. "The Isle of the Lucayos," (*isleta de los Lucayos*) || on which Columbus and his Spaniards first gazed on the

* The Admiral received the pension which should have been Rodrigo de Triana's, because he had first seen land, *i.e.*, the light (Irving, Bk. v., ch. vii.). The disappointed seaman renounced his country and his faith, and, going into Africa, turned Mussulman. The first beholder of America dying a renegade in Barbary is a remarkable incident in the discovery of the New World.—Oviedo, *Cronica de las Indias*, lib. ii. cap. 2.

† Major states that the identification of Cat Island with San Salvador dates from about 1650.—Int. lxiii.

‡ Navarrete, Varnhagen, and Captain Fox were the respective advocates of the Grand Turk, Mayaguana, and Samana.

§ Tennyson's "Columbus."

|| Journal, Oct. 11th, written on the 12th or 13th. If Las Casas has accurately copied the Journal, the Lucayos must have been the Carib name of the Archipelago. The derivation Los Cayos is, however, tempting.

NOTE.—On September 10th an article appeared in the *Standard*, reviewing Mr. Elton's work, *The Career of Columbus*, in which the writer seems to counter-act the view that Columbus was a son of Colombo, the elder. One consideration should dispose of this theory. Fernando Colon, and, in a lesser degree, the Admiral, were very anxious to make the most of their family. "I am not the first admiral of my family," wrote Columbus. He called himself Colon, instead of Palomo—the Spanish equivalent for Colombo—to hint a relationship with the Colonna house. The taunt that he was the grandson of a wool-comber drove Fernando into a fury. Would he not have replied, if he could have done so with truth, "The Admiral's father was also an admiral, who commanded the fleets of Genoa, and served under Louis XI. of France and King René of Anjou?" If Fernando misled posterity respecting his father's relationship to the Columbi, it was in making the connection closer than it really was. I may add that if the Columbus family was originally Greek, as seems probable, the name *κόλυμβος*, a diver, or swimmer, not a dove, *περιστερά*, was singularly appropriate.

morning of Friday, October 12th, four centuries ago, must ever remain as sacred to the American as Delos to the Greek, or Iona to the Scot. On its shores, if "the fair humanities of old religion" still lived in "the faith of reason," a splendid temple would stand, and the smoke of sacrifices arise continually to the demi-god who first led civilised man to the possession of half our planet. But the nations of Europe have erected a grander memorial to their benefactor—

Monumentum aere perennius
Regali que situ pyramidum altius,

in the vast republics of the Western Continent; and if a stranger in America should require the monument of Columbus, he need but look around him from pole to pole. It was not to Castile and Leon but to mankind that :

Nuevo mundo dió Colon.



SKETCH OF LANDING IN HISPANIOLA—ISLE OF SPAIN.

This sketch is annexed to a letter from Columbus to Don Raphael Xansis, treasurer of the King of Spain, and is supposed by Bossi to have been drawn by the Admiral himself.

Worcester Consistory Court.

BY J. NOAKE.

If a well qualified person were to examine the records of the Worcester Consistory Court, the result would undoubtedly furnish material for one of the most interesting books ever published descriptive of social and religious life in the great Diocese of Worcester. I have been kindly permitted to produce a sample (although a very poor one) of what such a work might contain.

The area of operations for the ecclesiastical courts was very extensive, including, among other offences, the following: Refusing to pay church dues, tithes, and levies; brawling; disputations as to seats; assaults or irreverent behaviour in the church or precincts; neglecting to attend Divine service or to take the Sacrament, or to be "churched"; refusing to have children baptized; marrying within prohibited degrees, or without the intervention of the Church; embezzlement of church goods; heresy; being Papists, Quakers, recusants, or other separatists; carrying on trade on a Sunday, or fighting on that day; defamation; living incontinently; incest; bastardy; practising chirurgery or physick, or keeping a school without a license; dilapidations; failure of churchwardens to keep the churchyard and its fences in repair; neglecting to send transcripts of marriages, births, and deaths, copies of accounts, etc., from their various parishes for each year; neglecting to provide books of homilies, etc. Offenders cited for any breach of ecclesiastical law were at liberty to admit "the fame of it"—that is, the rumours which had gone abroad—but might deny the facts, and then proceed to "purge themselves in Court by the evidence of at least two honest and substantial neighbours"—frequently a very difficult thing to do. The professed objects of the Court were to award satisfaction to injured parties, and to reform the offender for the good of his soul—*pro salute animæ*; and the penalties were—monition, penance, excommunication, suspension from entering the church—*ab ingressu ecclesiæ*—suspension from office, and deprivation. Penance was one of the most powerful weapons in the hands of the spiritual ruler; but although it frequently took effect in almost every parish church, the dread and terror of the exposure apparently did not much diminish the sin for which it was most generally awarded—unchastity. Joseph and Rachel Hughes, at Bromsgrove, on Sunday, December 3, 1693, appeared at the parish church, and confessed—"We do here, in the presence of God and this congregation, humbly confess and acknowledge that having not the fear of God before our eyes, but being seduced by the devil, . . . for which our offence we are heartily sorry, and humbly beg pardon of God and all good people for the same, promising to live more chastely and inoffensively unto our lives' end; and desiring the prayers of this congregation, and to say with us—Our Father, &c." T. Wilmott, vicar, certified to the penance having been performed, and the excommunication was then withdrawn.

In September and October of the same year, Elizabeth Talbot, for bastardy at Hampton Lovett; Ann Pytt, a widow, of Croome; and William Stanton, of Besford, did penance in their respective parish churches, the man as well as the woman having to undergo the ordeal of standing in the church porch enveloped in a sheet, etc.; and in the cases of Margaret Mucklow, of Leigh, and Thos. Cowell, of Pirton, both in the year 1671, it is specially mentioned that each stood in the porch bare-footed and bare-legged—a sentence which was the more severe on account of the time of year (December). There is an instance of penance being done in two places by the same person, as in 1693 Elizabeth Price appeared in the usual form in the churches of Leigh and Malvern.

It seems that offences of this kind were not condoned by the subsequent marriage of the offenders, as in the case above-mentioned of Joseph and Rachel Hughes, at Bromsgrove; and in 1712, Lancelott Jewkes, of St. Swithin's, and his wife Sarah, were adjudged to confess before the congregation in that church their pre-nuptial sins. In all these cases the clergymen fixed the time for the penance or confession, and there were present the churchwardens and such other persons as the minister thought fit, so that it would seem to have been within the discretion of the clergyman whether the humiliation should take place before the whole congregation or only a few selected spectators—probably adjusted according to the character or position of the delinquent. In some instances a double measure of punishment was dealt out, thus :

“These are to certify your Worr. that Margaret Tovie hath done her penance in the parish church of Hallow two sev'll daies in time of divine service before the congregation there assembled, according to the form enjoined her.

“Yr. Worr. to command,

“R. Woolley, curate there.”

“Hallow, this first
daie of Dec., 1612.”

Nov. 12th, 1693, Ann Bell, widow, of Alderminster, for an offence against chastity, was adjudged to stand in the porch of her parish church at the tolling of the second bell, until the first lesson was ended, wearing a white sheet over her clothes, and holding in her hand a white rod an ell long (probably as a substitute for a candle), after the manner of a penitent, and to ask forgiveness of all that passed that way; then she was to be brought into the church, and placed near the minister's reading desk, standing arrayed as before all the time of service and sermon, and after the Nicene Creed she was to make her humble confession, specifying her sin, asking “pardon of God and all good people for the same, promising to live more chastely unto her life's end, and desiring the prayers of the congregation.”

I now come to a range of miscellaneous subjects for presentment at these Courts :

The wife of Wm. Griffiths, Esq., deceased, for not attending her

parish church of Claines in 1670; and in the same year a widow, named Hurdman, at Kempsey, for schismatically refusing communion with the Church. In the following year, Widow Griffiths, of Claines, was again presented, along with John Hutton and Mr. Peirce, it being stated that they were all Roman Catholics, as also Anthony Attwood, of Vernal Heath, in the same parish. Dissent was likewise rife at Claines, as Nathaniel Hall and his wife, and one Humphries of Tapenhall, were cited "for being dissenters from the Church government now established by law, and not resorting to their parish church." It is clear that the incumbent of Claines in those days must have decidedly felt that the establishment to which he belonged was "the Church militant." In a case which occurred at Abberton, the rector of that parish also seems to have suffered from the strife of the ill-affected towards Church discipline:

"T. Brooke, rector of Abberton, in consequence of publishing an excommunication from this Court against Thomas Mills for an encroachment, was assaulted in church (in October, 1693) by Hester Mills, his wife, who violently assaulted him in the reading pew, and afterwards prevented his going into the pulpit, so that he had to present her again as a brawler, a notorious liar, and a bad liver generally."

In July, 1662, Margaret, wife of T. Barrett, "armiger," was cited in the Worcester Consistory Court for "seducing one Mr. Walter Hill, late of Droitwich, deceased, and causing him to reconcile himself to the Church of Rome; for bringing two Romish priests—to wit, Kinge and Beswick—to celebrate mass in the house of the said Mr. Hill immediately before his death, at which she (Margaret) was present; for putting consecrated powder on the candlesticks which were by her set in the room; and for burning tapers in them as soon as the said Mr. Hill departed." Mariam Tipper was cited "for burying of the said Mr. Hill after the Popish manner, by putting a turfe on the shroud unto him." And Robert Norbury, "for bringing the body of Hill into the churchyard of Dodderhill and burying him without the license of the vicar, although he knew, or was certainly informed, that the said Hill had before his death reconciled himself to the Church of Rome." [Father Beswick, *alias* Sanders, mentioned above, was priest at Worcester at this time, and died there in 1680, at the age of 61, after 32 years of "missionary labour," and suffering much persecution].

Clergymen were sometimes themselves the sinning parties. In 1663, Henry Jackson was presented "for preaching and officiating the cure at Feckenham, contrary to a sequestration sent thither, and to an inhibition served upon him, and also for practising of phisick without licence;" and in 1706, Rev. Mr. Matthew, of Crowle, was cited "for gross neglect of duty, and with frequenting Widow Bradeley's beerhouse, where the kitchen chimney-corner was then known as 'the parson's corner.'"

In the year 1692, B. Herbert, rector of Suckley, was presented "for neglecting his duties on Sabbath days; and because he will not have the expence of a curate, puts off the morning service of the

church from the canonical hours, and alters the custom of the parish by going to prayer so early in the morning that the inhabitants who live a mile from the church, or more, and others by reason of age or impotency, cannot come to church before the service is ended, the doors shut, and the parson gone to Alfrick ; likewise going to prayers so late at evening of the Sabbath day, by reason of his duty at Alfrick, and the days being short, that the sun is either set or ready to set before he begins the evening service, that some of the old aged men and women cannot get home by night ; neither have we had for three weeks or a month together any evening service in the church at all." He was also presented for "not beautifying and adorning the chancel on the outside, it being out of repair and wanting plastering as becometh the chancel of so great a benefice ; also tiles want stripping, the pavement being much broken and out of order." This was signed by Heigham Coke and Thomas Hall, churchwardens. But a counter memorial was presented from John Thornburgh, Messrs. Ballard, Falward, Goward, Palmer, Collins, Higgins, Hinton, Raxter, Hay, Knight, Whitbrook, Hide, and others, to the effect that "We, the inhabitants of the township of Suckley, do certify that at our parish church we have divine service in due time, to our satisfaction and content." A similar memorial was presented from Alfrick, with many signatures, headed by Wm. Kendrick, chapel warden. And some of these parties retaliated on Heigham Coke, one of the above churchwardens, by presenting him "for not mending and cleaning the surplice and other things belonging to the communion table for the year 1691, he having long since received the money of the inhabitants." It seems that an injunction was granted against the rector for not keeping a curate, and that he paid no attention to the process of the Court, as he was again presented in the following year for the same offence.

Roger Edwards, of Suckley, did penance on July 9th, 1663, "for profaning the Lord's day by playing at unlawful sports."

Richard Fincher, of St. Nicholas or All Saints' (it is not clear as to the parish) was cited "for pulling down, selling, or otherwise embezzling the organs and organ-loft belonging to the parish church, and disposing of them to his own use."

In 1671 a mandate for Church Honeybourne was published, the parishioners not having elected churchwardens ; and thereupon the vicar, J. Wright, nominated E. Phillips ; while Thos. Mallett, of "Chappell Honeybourne," was nominated churchwarden "for the chappell towne." [This probably means what is now called Cow Honeybourne, where the ancient chapel, having been shamefully desecrated in the present century, was restored in 1860, mainly through the intervention of the Worcester Architectural Society].

John Pooler, of Hartlebury, for slighting and neglecting the perambulation in the last Rogation week, notwithstanding due notice thereof was given. This charge was dismissed, with monition and costs.

Thomas Best, of Charlton, "for not paying his Easter dues to the minister, and for detayninge a tyth pigg from him, and for speaking

reproachfull words against theyr comunion table." This was also dismissed, with monition and costs.

There is yet another curious item. In 1714 the churchwardens of Comberton made a presentment as follows: "We have neither a physician, midwife, or Popish recusant in our parish."

List of offenders before the Worcester Consistory Court, July, 1693.

Broadwas.—E. Underhill, rector, to answer a presentment exhibited against him for several crimes and irregularities. [He got some of the parishioners to certify that this was done by a person out of revenge because he would not pay certain dues unjustly demanded. This person was apparently Richard Makeam, of *Alfrick*, who was presented, and appears in the same list, for not paying his levy to the church of Broadwas.] Also Lodowick Edwards and Thomas Andrews, late churchwardens there, for taking away lime out of the church that was to repair the chancel.

St. Clement's.—Dorothy Brittain presented for bastardy.

Grimley.—Alice, the wife of J. Yarnall, for making a disturbance in the church on Sunday, June 11th.

Kempsey.—D. Kenrick, vicar, for not residing in his vicarage, and suffering his house to be out of repair.

St. Michael's.—Moses Pickering, and Ursula, his pretended wife, for being married without banns or license.

Shrawley.—Thomas Wagstaff, to answer articles for unchastity.

Claines.—Richard Brookholding and T. Burnford, late churchwardens, for perjury and neglect of their office.

Suckley.—B. Herbert, rector, for not keeping a constant curate upon this cure, according to a former injunction made for that purpose, and the custom of the place.

Birtsmorton.—William Bray, one of the newly elected churchwardens, to take his oath.

Berrow.—E. Gibbs, gent., John Cox, James Manhon, Francis Careless, and James Davis, for not repairing their respective portions of the churchyard mounds. John Flower, for encroaching on the churchyard by the plantation of his garden.

Castle Morton.—T. White, for not paying a tithe calf to the minister; and John Knight, for not paying his composition money for tithes for six years past.

Chaddesley.—John Carpenter and Joan Winnall, his pretended wife, living together in incest.

Henley-in-Arden.—Josiah Allen and John Horsley to exhibit their license for practising chirurgery, and to pay their visitation fees, 1s. each.

These samples show what a mine of ungotten wealth—historical, social, and archæological—exists in the records of the consistory court of Worcester.





SCOTT & BOWNE, LONDON.

PULPIT, HUNTINGTON CHURCH, YORKSHIRE.

Ancient Woodwork.

II.

A SEVENTEENTH CENTURY PULPIT AT HUNTINGTON CHURCH, YORKSHIRE.

BY D. ALLEYNE WALTER.

THE uses, and the gradual evolution of the piece of church furniture which we now call the pulpit, form an interesting and instructive study. It is not, however, intended on the present occasion to deal with them generally, but merely to draw attention to a remarkably fine example of a pulpit of the seventeenth century in the church of All Saints, Huntington, near York. Although several good specimens of late medieval pulpits are known, such, for instance, as the stone pulpit on the south side of the nave of Wolverhampton collegiate church; yet it was rather in post-Reformation times that the pulpit, as a distinct piece of church furniture, assumed the importance which has since then been attached to it; and it was then that the artistic powers of the designer and carver were diverted to it, as almost the only object in a church which was left to them, on which they might lavish all the skill and care they could command.

It is much to be feared that numbers of excellent pulpits of the early part of the seventeenth century perished in the mistaken zeal of the earlier church "restorations" of our own time. In this respect, however, Huntington Church is a fortunate exception, for although the nave of the church, which was of early Norman date, has been "restored," by being rebuilt in that most detestable of modern eyesores which is called the "Early French Style," the pulpit was happily spared. It stood in the small, low nave of the old building, and its height being considerable, the preacher's head was brought into close proximity with the flat ceiling of the roof. This disproportionate height of the pulpit has since been reduced, but it was accounted for by a local tradition, to the effect that the pulpit had been brought to Huntington from the church of St. Michael-le-Belfry in York, a large Late Perpendicular building, which stands close to the Minster. There is nothing at all unlikely in the tradition, and it is, in a way, corroborated by the existence of another pulpit of a very similar character, which still remains in another of the York churches, that of All Saints Pavement.

The form of the Huntington pulpit is hexagonal, and the character of the design and carving can be seen in the illustration (plate ix.). The base as well as the stairs are, however, modern and poor in design. A stand for the hour-glass still remains, and traces of the original gold and vermillion decoration of the pulpit are plainly visible, in spite of many superincumbent coats of paint and later scrapings with which it has been treated. Round the lower part of the pulpit is the text :

WHERE THERE IS NO VISION THE PEOPLE PERISH.

Pulpits of this character and date are not very common, although they can in no sense be said to be rare. There is fortunately no longer the same danger of their demolition during a "restoration" that there was a few years ago; still, it may not be amiss to take the opportunity of once more urging that all old woodwork of any date in a church should be most carefully retained. Pulpits of last century, of admirable design, still remain in many unrestored churches, but too often they, and the sounding board above them, share the fate which, thirty years or so ago, overtook pulpits like that at Huntington during the dire process still so fashionable of a "thorough restoration." The danger of destruction has in fact only been shifted forward a century later, and classical woodwork of last century now suffers the same fate, which a few years ago consigned woodwork a hundred years older to the profitable heap of "contractors' rubbish."

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

A Mission from Morocco to Queen Anne in 1710.

AT the present time, when much interest has been taken in the recent Mission of Sir C. Euan Smith to the Sultan of Morocco, it may not be out of place to draw attention to the curious letters preserved amongst the Treasury Papers at the Record Office, relating to a Mission from Morocco to Queen Anne. There is something so novel, and withal so grotesque as well, in the condition of pauperism to which the imperial messengers declared themselves to be reduced, which may well raise a smile at their expense. From their plea that they had suffered from the "excessive price" of the necessaries they had required, it would seem as if the British shopkeeper of some two centuries ago had as keen an eye to the main chance as some of his representatives have at the present day. At any rate, the idea of imperial messengers being obliged to beg for money from the Sovereign to whose court they had been dispatched, is sufficiently unusual and amusing in itself to justify a reproduction of the brief correspondence which enshrines the record of it. What the particular object was of the Mission, or what was the result of the application to Queen Anne for pecuniary help, does not clearly appear. Perhaps the messengers were sent to court the favour of the Queen, who only a few years before had been brought into close quarters with the Emperor of Morocco by the English acquisition of the rock of Gibraltar in 1704. If so, the financial disaster of the mission can have scarcely helped to ingratiate the Emperor of Morocco in the eyes

of the English Government, in the way it may have been contemplated that it would.

P.R.O., Treasury Papers (10th July, 1710). *Vol. CXXII., 40.*

Whitehall, 10th July, 1710.

My Lord

Having laid before the Queen the inclosed Petition of the Messengers and Ministers of the Emperor of Morocco, together with the Paper annexed. I am commanded by her Maj^{ty} to transmitt the same to your Lords^p that you may give such order for their relief as you shall judge proper, or otherwise report to your opinion what her Maj^{ty} may fitly do therein. I am

My Lord

Your Lord^{ps}

Most Obedient

Humble

Servant

Dartmouthe*

Lord High Treasurer

The Letter is endorsed: L^d Dartmouth ab^t ye messengers &c. of ye Emper^r of Morocco 17 July 1710.

The letters and petition of the messengers themselves are as follows. It is not evident to whom the letter was addressed, unless it was to Lord Dartmouth, who was one of the principal Secretaries of State to Queen Anne, and who very largely enjoyed that sovereign's confidence.

May it Please your Grace

We the Morocco Messengers haveing been at great Expences & Charges to bring letters ffrom Our Master Maly Ismail the Emperor of Morocco &c. to Her Britannick Majesty, occasioned by tedious Passage, and the Excessive price of all necessarys for our maintenance, have spent In Her Dominions the suplys wee brought, & are forced to take upon Credit wherewith to subsist.

We humbly Pray your Grace to lay our Necessitous Condition before Her Majesty that the Great God will Influence Her Royall Compassion to Grant us some relief to pay our debts and suply our wants dureing our stay, That we may ever Pray for Her Majesty, & newer forget your Graces goodnes In our Land.

Your Graces

Most obedient & most

humble servants

Elhadge Guzman

Rice Mohamed Elwood

June ye 9th 1710

This is endorsed: M. Guzman & al Moroccos praying her Ma^{ty} Bounty.

* The words "Most Obedient Humble Servant Dartmouthe" are all in Lord Dartmouth's writing.

The petition to the Queen is as follows :

To The Queens Most Excellent Majesty

The Humble Petition of Elhadge Guzman & Rice
Elwood The Emperor of Morocco's Messengers & Ministers

Most Humbly Sheweth

That your Petitioners being sent hither From the said Emperour their Master, have been at Great Expences in their voyage, and haveing noe allowance from him, have spent all their Substance in Subjecting themselves and their Retinue, are now reduced to the utmost extremity of Mizery and Want.

They humbly pray for some small Relief From your Majestys Goodness to Enable them to pay some Debts they have been obliged to contract, and to defray the Expenses of their Journey home.

And as In Duty Bound shall ever Pray &c.

Elhadge Guzman*

Rice Mohamd Elwod

This is endorsed: Petition of the Morocco Embassadors
July 8 1710.

The Image of All Saints.

Ante, p. 169.

IN response to this enquiry, I beg to send the enclosed extract. Whether anything has been since determined bearing on this suggestion I am not aware.

H. STONE.

Portland Street, Exeter.

"Society of Antiquaries, January 18th.—Mr. Edwin Freshfield, V.P., in the chair. Mr. Micklethwaite read a paper containing a suggestion that one of the figures in Henry VII.'s Chapel at Westminster Abbey, to which he had been unable to assign a name in a previous paper, was intended as a symbolic representation of All Hallows. That such figures existed is clear from the inventory of superstitious ornaments of the Church of Belton, in the Isle of Axholm, in which an 'idol of All Hallows' is included. An archidiaconal visitation of South Cave, in Yorkshire, also mentions a similar figure. The statue, of which there are two examples in the chapel, represents a bearded man, dressed in armour, above which he wears the Mass Vestments, and these, again, are surmounted by the monastic hood and scapula. His right hand holds a stole, the other end of which is tied round a dragon's neck, and in his left hand is a book."

Antiquary, Vol. vii., p. 119.

* Opposite each name is the autograph signature in Arabic characters.

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archaeological societies.]

To the very general regret of everybody concerned, Earl Percy, F.S.A., has felt himself constrained to retire from the position of President of the ROYAL ARCHÆOLOGICAL INSTITUTE, to which he was elected a few years ago in succession to the late Lord Talbot de Malahide. Lord Percy's courteous and kindly bearing will long be remembered with pleasure by the members of the Institute. The very thorough manner in which he has identified himself with antiquarian research of every description, makes the feeling of regret that he has been unable to continue President of the Institute all the more keen.



In Lord Percy's place Viscount Dillon, F.S.A., has been elected president. Lord Dillon, who has lately succeeded to the title on his father's death, was for many years secretary of the Society of Antiquaries of London, and is himself well known as a very able antiquary. We have, indeed, only to refer to our own pages, and to Lord Dillon's former papers in them, as evidence of this. To Lord Dillon's energy the success of the Tudor Exhibition, held in 1890, in London, was mainly due.



The summer months have been, as usual, busily occupied by the various societies in holding the usual excursions and out-door meetings. The ARCHÆOLOGICAL INSTITUTE visited Cambridge and the neighbourhood, and the members passed an exceptionally profitable and instructive week there. The meeting began with the customary reception, on Tuesday, August 9th, at the Guildhall. Lord Percy, in his opening address, emphasized the importance of the concentration of work on the part both of archæological societies and of individual antiquaries. In the afternoon of the same day, the members were placed under the guidance of the Registry, Mr. J. Willis Clark, F.S.A., who opened the Archæological Section with an address, in the course of which he gave a remarkably clear and important description of the gradual growth of the University and town. One notable feature of Mr. Clark's address was a large plan of Cambridge, with only a few of the earlier landmarks indicated upon it. To this plan Mr. Clark gradually added cardboard blocks of the different buildings, fixing them with pins to the chart as his address proceeded. At the conclusion of what proved to be one of the most able and interesting of the addresses ever delivered before the Institute, the members started for a tramp through several of the colleges, under the combined guidance of the lecturer, and of Dr. Hardcastle, of Downing College, the honorary local secretary of the meeting.

On Wednesday, the Cambridgeshire dykes were visited, and also the town of Bury St. Edmunds. On the return of the members to Cambridge the bishop of Peterborough opened the Historical Section of the meeting with an address in the evening. Thursday morning was occupied with the general business meeting of the Institute, and later in the day King's College, Trinity Hall, Clare, and Trinity Colleges were in succession visited. In the evening, Mr. Fortnum opened the Antiquarian Section with an address, which was in great part devoted to the subject of Museums. The Mayor also gave a *conversazione* during the same evening, and during its progress Professor E. C. Clark read a paper on the hitherto neglected subject of "Academic Costume in England during the Middle Ages."



On Friday, St. John's and Jesus Colleges were visited under the guidance of Mr. J. Willis Clark, and in the afternoon the members went by train to Audley End, where they were received by Lord Braybrooke. From Audley End carriages were taken to Saffron Walden, which was as carefully explored as time would permit; and on the return to Cambridge in the evening, Dr. Cox read a paper on "Field Names and their value." Mr. W. H. St. John Hope also read another equally valuable paper on the armorial ensigns of the University and the different colleges.



On Saturday King's Lynn was visited, under the direction of Mr. E. M. Beloe, F.S.A., whose thorough local knowledge was placed at the service of the members. In the afternoon the party drove over to Castle Rising. Sunday was a day of rest; and on Monday, August 15th, five remarkable Fenland churches—Walsoken, West Walton, Walpole St. Peter, Walpole St. Andrew, and Terrington—were inspected, under the guidance of Mr. W. H. St. John Hope and Mr. Micklethwaite. On the following day Ely was visited, Mr Hope explaining the arrangement of the monastic buildings.



It was decided at the business meeting of the Institute, held on the morning of Thursday, August 11th, that next year's visit should be to Ireland. This is an excellent decision, and one which we ventured to advocate last year, when alluding to the meeting then held at Edinburgh.



The annual summer excursion of the YORKSHIRE ARCHÆOLOGICAL AND TOPOGRAPHICAL ASSOCIATION was to Bridlington and Burton Agnes. Mr. John Bilson guided the members through Burton Agnes Hall, and at Bridlington Mr. W. H. St. John Hope brought his profound knowledge of monastic arrangements to bear in describing Bridlington Priory. The fine nave of the church and the gateway are now almost the only remains which are left.

The fourth meeting for the year of the ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY OF DURHAM AND NORTHUMBERLAND was held at Corbridge, on the 26th August. There was a very large attendance. The members met at the Station, and drove to Gallow Hill, about two miles north of Corbridge. An artificial stone mound on the crown of the hill is a conspicuous object in the surrounding landscape. This mound has always been supposed to be a barrow, and an important one. The president, the Rev. Canon Greenwell, D.C.L., F.S.A., had spent the two previous days in digging into the mound to ascertain its nature. It turned out to be an artificial mound, on which the gallows had been fixed, and is probably of mediæval date. Canon Greenwell, however, gave a long and learned address on the ancient inhabitants of the island, and their burial customs. The members then walked across the fields, a distance of half a mile, to Aydon Castle, well known to archæologists as the finest thirteenth century manor house remaining in England. Here Mr. C. C. Hodges gave an account of the building, its history, arrangements, and peculiarities. The site is an exceptionally beautiful one, defended on the south and east by the deep ravine known as Aydon Dene, and with very fine prospects to the north and west. Mr. Hodges said the castle dated from between 1250 and 1260, in all probability, notwithstanding what some people, who were considered authorities, had said as to its not being earlier than 1305. There are some later additions, some of which are as recent as the time of William Carnaby, in 1657.



A short drive, past the interesting tower of Halton and the small chapel-of-ease adjoining it, where the members halted to see the fine post-restoration marble altar which the late vicar of Corbridge turned out into the churchyard to make way for a trumpery deal table, brought them to *Hunnum*, a station on the line of the Roman wall, and to the fine works of the vallum on Downhill. Here the president spoke for more than an hour on the Roman wall and the interesting controversy which has been maintained ever since the time when the Rev. John Hodgson, the historian of Northumberland, first gave Hadrian the credit of carrying out the whole of the defensive works on the line, including camps, stations, wall, and vallum. This was the Hadrianic theory, and Mr. Hodgson had been followed by Dr. Bruce, who, though he had done more than anyone else to illustrate, describe, and popularise the wall, was not a man of great erudition or archæological sagacity. To his mind this theory was altogether without foundation, and was directly at variance with the evidence afforded by the works themselves, and also that of all the ancient writers who had in any way made mention of the works of the Romans in Britain. For twenty-five years he had been a heretic, as far as the Hadrianic theory was concerned, and he had been in good company, for many of our very ablest antiquaries had always held that Severus built the wall, though Hadrian may have made the vallum. He also alluded to Mr. Neilson's theories, put forth in a little book

called *Per Lineam Valli*. These, he said, were not supported by the indications afforded by the works themselves. Mr. T. P. Gibson, of Hexham, followed, and said he did not believe the Hadrianic theory, which was now pretty generally upset. He believed the vallum was a defended military road, and was made in connection with the camps, and long before the wall.

At Corbridge the president made some remarks on the history of the place, and Mr. Hodges gave an account of the church and the ancient pele tower in the churchyard.



From Mr. Alex. D. H. Leadman, F.S.A., we have received the following account of the opening of some tumuli near the battle-field of Towton. "Half-a-mile north west of Saxton village, in a field called the Ings, through which the little River Cock winds its way, are three tumuli. From their nearness to the battle-field of Towton, it has always been surmised that they marked the burial places of some of those who were slain in that fearful fight. They lie nearly due north and south of each other. The tumulus to the north has been opened at some time, and of it very little elevation remains. The other tumuli had never been interfered with. On August 15th, 1892, having had special leave granted by Colonel Gascoigne, of Parlington Park, I proceeded to explore them. There were present the Rev. S. G. M. Webb, M.A., Vicar of Saxton, The Rev. F. J. Young, M.A., Rector of South Milford, Mr. George Middleton, of Saxton, and myself. The south tumulus, being the largest, was taken first. Its diameter from north to south measures 39 feet, and from east to west 35 feet. A cutting was made right up to the centre, and the earth was removed to the depth of fully nine feet. The result was simply *nil*. We then tried the middle tumulus, which is much smaller, and shallow. It measures from north to south 27 feet, and east to west 24 feet. Time would only permit us to dig a hole into it about 3½ feet in depth, but again disappointment awaited us, for there was nothing. It is a very great question whether they are in any way connected with the Battle of Towton. Close to the Ings is a wood, whose name is thoroughly British—The Mayden Castle, and the proximity of the tumuli to it is very interesting. I hope at an early day to continue the explorations."



Mr. J. Noake of Worcester was lately the recipient of a silver tray and a gold watch in testimony of his services for many years as secretary of the Worcestershire Society. All those who are cognisant of the way in which Mr. Noake has helped on the cause of archaeology in Worcestershire for many years past, will recognize the fitness of this gratifying recognition of his labours.



The death is announced of the Rev. John Griffith, LL.D., an energetic member of the St. Albans Society. Dr. Griffith was at one time Head Master of Brighton College, and his memory is held

in affectionate regard by a large number of his old pupils. One of his sons, Mr. Henry Griffith, F.S.A., is the Hon. Secretary of the *Sussex Archaeological Society*. The late Mr. W. K. Foster, F.S.A., whose collection of antiquities has passed to the Cambridge University Museum, was a nephew of Dr. Griffith.



The following account, which we take from the daily papers of September 16th, in several of which it appeared, relates to so remarkable a custom, well worthy of examination by the student of folklore, that it merits preservation in the pages of a magazine like the *Reliquary*. We do not, moreover, find any allusion to the custom in any topographical books of reference to which we have at present access, neither can we recall having heard of the custom before.

"A CURIOUS MUNICIPAL CUSTOM.—The freemen of the borough of Huntingdon have this week been engaged in the observance of a curious and ancient local custom. With their sons, the whole of the freemen of the borough have assembled in the morning in the Market Place. The skull of an ox borne on two poles was placed at the head of a procession, and then came the freemen and their sons, a certain number of them bearing spades and others sticks. Three cheers having been given, the procession moved out of the town and proceeded to the nearest point of the borough boundary, where the skull was lowered. The procession then moved along the boundary line of the borough, the skull being dragged along the line as if it were a plough. The boundary holes were dug afresh, and a boy thrown into each hole and struck with a spade. At a particular point called Blackstone Leys, refreshments were provided, and the boys competed for prizes. The skull was then again raised aloft, and the procession returned to the Market Place, where three more hurrahs were given before it broke up."



Among the minor objects which attracted more than ordinary attention on the part of several of the members of the Institute while at Cambridge, were the mitre and crosier of Matthew Wren, bishop of Ely from 1638 to 1667. They are preserved at Pembroke College, where the bishop was buried. Bishop Wren was an able, pious, and active bishop of the Laudian School. The mitre and staff were used at his funeral, and have been supposed to have been simply undertakers' *paraphernalia*, but an examination of the mitre shows that it is silver, and not of base metal as had been thought, and it has evidently been so constructed as to be worn. Dr. Cox mentioned that there was evidence that Bishop Hacket of Lichfield also wore a mitre. It seems also worthy of attention that two effigies of archbishops at the end of the seventeenth century in York Minster, which are evidently intended to represent them as they appeared in life, in both cases represent the archbishops with mitres on their heads. It is, no doubt, an interesting question from an archaeological point when the mitre was dropped; most probably the episcopal wig had something to do with its disuse.

The ancient font belonging to St. Olave's church, York, which had been removed some years ago, has, we are glad to learn, come into the hands of the Rev. Canon Raine, chancellor of York Minster, who is anxious to see it restored to its proper position, and sacred use, in St. Olave's.



Our readers will be concerned to learn that the well-known brass to Sir Simon Felbrigg, in the Church of St. Margaret, Felbrigg, Norfolk, is being gradually but surely injured by the continual dropping of rain from that portion of the nave roof which is directly above it. The stone slab also is being gradually decayed from the same cause. A small sum judiciously expended would arrest this threatened ruin. Contributions may be sent to the Rector of Felbrigg, Felbrigg, near Roughton, Norfolk.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

COMPREHENSIVE GUIDE TO THE COUNTY OF DURHAM, WITH MAPS AND PLANS. By J. R. Boyle, F.S.A. Cloth, 8vo., pp. viii., 733. London: Walter Scott, Ltd. Price 7s. 6d.

Mr. Boyle is well known in the north of England as an enthusiastic antiquary, and a very accurate and careful writer. Hitherto Mr. Boyle's labours have been limited to papers in volumes of Proceedings of Societies, or short books dealing with special subjects, as for example, his well-known book on "The Lost Towns of the Humber," or a short but excellent guide to Holy Trinity Church, at Hull. In the book now before us, Mr. Boyle has had a wider and more difficult task to perform, but there can be but one verdict passed upon his labours, and that is that he has succeeded in producing an admirable guide to one of the most interesting of the counties of England. The author says in the preface, that he has "tried to compress into this book as much information as its size would permit," and that "with only two or three slight and very unimportant exceptions, every building, every monument, every antiquity described in the following pages, is described from my own personal examination; and whilst I have never hesitated to avail myself of the labours of others, I have taken all possible pains to verify every statement which I have adopted." The result is that Mr. Boyle's Guide is one of the best with which we are acquainted, dealing with any part of the country. Mr. Murray's *Handbook to Durham*, with its many excellencies, is of too discursive a character for its purpose, and is now quite thrown into the shade by Mr. Boyle.

The plan which Mr. Boyle has adopted is to give in the Introduction (which occupies 134 pages) all the general information as to Area, Physical Geography, Geology, Fauna, Flora, Prehistoric Remains, Durham in Roman Times, in Pre-Conquest Times, then as

a Palatinate, Modern Roads, Railways, Industries, Traditions, and Folk-Lore. Then the county is divided into eight sections (Durham, Bishop Auckland, Sunderland, Gateshead, Hartlepool, Stockton, Darlington, and Barnard Castle), and each section is described, and the different objects of note are pointed out, and their character and history discussed. This is an improvement on the older plan of giving different "routes," and describing what is to be seen on each route, for many objects of interest are inevitably sure to lie off all possible "routes"—even those of the most fanciful and inconvenient nature. It is far better to do what Mr. Boyle has done—to take certain definite centres, and work round from each of them, till the whole area has been fully covered. The fault, if it is one, which may be found with Mr. Boyle's book, is not a fault of which the *Reliquary* can complain, namely, that the book deals rather too exclusively with antiquities for general or popular use. For the antiquary it is a very welcome volume, and we will only hope that the scholarly and careful manner in which the author deals with the county of Durham and its antiquities, may lead others to follow suit elsewhere with similar Guides to other counties. In many respects Mr. Boyle's book may be said to form an excellent model for the first of a series of antiquarian guide books to the different counties of England.



THE STONE, BRONZE, AND IRON AGES, ETC. By John Hunter-Duvar. Cloth, 8vo., pp. xvi., 285. London: Swan, Sonnenschein, & Co. Price 3s. 6d.

It may be very truly said that there are few more important or more fascinating studies than those which relate to the early history of the world, and to prehistoric man and the traces which he has left of himself. It is here that archæology joins hands with geology and ethnology, and works side by side with those sciences, and the manner in which the one science comes to the help of the others in determining facts and in solving problems, shows very well the due relation of these cognate sciences to one another.

It is mainly owing to the careful investigations and laborious researches of Sir John Evans, General Pitt-Rivers, Sir John Lubbock, and other workers at home and abroad, that our knowledge of prehistoric archæology is in its present advanced condition. Mr. Hunter-Duvar's book is, in every way, an excellent hand-book to the study of prehistoric man. It is well and clearly arranged, and appears to be carefully and accurately compiled, with a plentiful supply of explanatory illustrations. It is, in fact, just the kind of book to put into the hands of a person who had not previously made early archæology a matter for study. There are a few weak points in the book, but it is so compiled as to be a very useful epitome of the subject; it is, in fact, to prehistoric archæology very much what the late Mr. Godwin's *Handbook* is to archæology in general.

Mr. Hunter-Duvar has divided his work into twenty chapters, which are as follows: (1) Early Archæology; (2) Primeval Man;

(3) Man and the Mastodon; (4) Domestic Life of Nomadic Man; (5) The older Stone Age; (6) Cave Dwellers—Britain; (7) Cave Dwellers—Countries other than Britain; (8) Newer Stone Age; (9) Celts or Axes, Hatchet Hammers; (10) Ditto, Lances, Darts, Daggers, and Arrows; (11) Ditto, Implements of Domestic Use; (12) Kitchen Middens; (13) Mound Builders; (14) Bronze Age; (15) Lake Dwellers; (16) Pottery; (17) Iron Age; (18) Sepulture; (19) Fossil Man; (20) Myth; (21) Art. This enumeration of the different chapters shows the arrangement of the book and its contents. It is, of course, a very wide field to be covered in a small book, but we think that Mr. Hunter-Duvar has been very successful in the outline he gives of a vast subject. We very cordially commend his book as one of a useful character, and as likely to be of service, both to the beginner as a stepping-stone to knowledge, and to the general worker as a convenient handbook of reference.



THE RURAL DEANERY OF CARTMEL IN THE DIOCESE OF CARLISLE: ITS CHURCHES AND ENDOWMENTS. Cloth, 8vo., pp. 125. *Ulverston: James Atkinson.* Price 2s.

This is a description of each church and incumbency in the modern rural deanery of Cartmel, which was constituted in 1838 out of the ancient deanery of Furness. The idea of the book is decidedly a good one, and it follows in the main, but with amplification of detail, the excellent book which the late Mr. Lawton published more than fifty years ago relating to Yorkshire. We learn in the introduction the curious vicissitudes of the old deanery of Furness, and its modern contingent, the deanery of Cartmel. Originally, as part of the archdeaconry of Richmond, it formed a portion of the vast medieval diocese of York. In 1541 Henry VIII. founded the existing see of Chester, and it was included in the new diocese till 1847, when it was to be transferred to the diocese of Carlisle with the consent of the bishop of Carlisle, or on the next avoidance of the see. Early in 1856, Dr. Percy, then bishop of Carlisle, arranged to take over the deanery of Furness, and nominated a well-known clergyman to be the first archdeacon of Westmorland; but the bishop died before the scheme was carried out. The new bishop completed, in 1856, his predecessor's arrangement, archidiaconal jurisdiction having hitherto been exercised by a clergyman appointed by the bishop of Chester, and called the "Commissary of Richmond." In 1884 an archdeaconry of Furness was founded, and the modern deanery of Cartmel became part of it. Such are the vicissitudes of the ecclesiastical district, the account of which is contained in this volume. The ecclesiastical parishes included in the book are those of CARTMEL, Allithwaite, Cartmel Fell, Field Broughton, Flookburgh, Grange-over-Sands, Lindale, Staveley, Cartmel, and COLTON, Finsthwaite, Rusland, and Haverthwaite; the first eight being within the original parish of Cartmel, and the four last within that of Colton. Photographic illustrations are given of the exterior of Cartmel Priory Church, and of Colton Parish Church.

In all cases the history, endowments, schools, charities, churchyards, with lists of incumbents and of churchwardens, etc., are fully given. Prefixed to the whole, is a useful memorandum by the late excellent bishop of Carlisle (Dr. Harvey Goodwin) on the annual payments made to incumbents of livings by the Governors of Queen Anne's Bounty, and by the Ecclesiastical Commissioners. The book appears to be carefully compiled, and might, in many respects, form a capital model for others to copy elsewhere. If we had a similar book relating to the churches and parishes of each rural deanery in England, it would not be amiss. Is it hoping for too much to hope that some day such may be an accomplished fact?



THE MONUMENTAL INSCRIPTIONS IN THE PARISH CHURCH AND CHURCHYARD OF HAWKSHEAD, LANCASHIRE, ETC. Edited by H. Swainson Cowper, F.S.A. 8vo., pp. vi., 82. Price 2s. 6d.

The title of this little book pretty well explains its character. It contains, as the editor explains in the preface, "all the epitaphs and memorial inscriptions now existing in the Parish Church and churchyard of Hawkshead. To these are appended the epitaphs in the burial grounds of Satterthwaite (the old chapelry of Hawkshead), the Baptist chapel at Hawkshead Hill, and the Friends at Colthouse." We also learn from the preface, what we did not know before, and what, we think will be news to many of our readers, that "the whole of the monumental inscriptions of the ancient Parish Churches of Westmorland have, thanks to the energy of one gentleman, been published." Surely in this respect Westmorland is unique; we can only hope that before long other counties may follow suit. Mr. Swainson Cowper, besides giving the Hawkshead inscriptions, has added useful notes, which for the most part have been gleaned from the parochial register books of the parish. The book is nicely printed, the names being arranged alphabetically with the description "Headstone S," "Altar tomb with railings N," "Inside N," etc., affixed to each, in order to explain the several positions of the stones and tablets in the church or churchyard.



COLCHESTER WORTHIES. By Charles E. Benham. Crown 8vo., cloth, pp. 70. Price 3s. 6d.

This is really a biographical dictionary of all persons of any note connected with the town of Colchester. The idea is no doubt useful and convenient, as well as of considerable interest to persons connected with the town of Colchester. The book seems to have been carefully compiled, but probably by the time a second edition is required, Mr. Benham will have discovered other names which ought to have been included, besides detecting errors in detail, which do not strike a casual reader. That he will find such to be the case is inevitable from the nature of the book, and it is no discredit to Mr. Benham's labours to say so. The book is nicely printed on hand-made paper.

NOTES ON THE HISTORY OF THE EARLY CHURCH. By John Pryce, Archdeacon of Bangor. Pp. 90. London: S.P.C.K. Price 1s.

This little book, which has been sent to us for review, does not call for a long notice. The notes, the author says, were originally written for his private use a few years ago, when delivering a course of lectures on the history of the Early Church. They appear to give a useful outline, though necessarily a very brief one indeed, of the more salient points in the history of the Christian Church in the first era of its existence. Owing to the compression of much matter in a small space, there are passages which are liable to be misapprehended, such, for instance, as that dealing with the wide subject of liturgies on pages 28 and 29, where diocesan usages are likely to be confused in the mind of the reader with distinct liturgies. There is a curious bungling on the title page, on which the author is described as chaplain "to the late and present Lord Bishop of Bangor," as if the late and present bishops were one and the same person! The book will be found useful as an introductory manual. It hardly claims to be more.



MR. SMITHSON, of Northallerton, has just issued a fifth edition of the *History and Guide to the Carthusian Monastery called Mount Grace*, a small but useful handbook to Mount Grace, and to the neighbouring castle and church of Whorlton. Prefixed to the pamphlet is a convenient ground plan of Mount Grace Priory, so far as it has been ascertained. We trust that it may not be long before this most interesting of the monastic ruins of Yorkshire receives more attention in the matter of excavation. It is the most perfect of the eight Carthusian houses in England, and therefore of very high and exceptional interest. Any person who may visit the ruins, will find Mr. Smithson's Guide a useful and intelligent companion.



FROM Mr. Henry Frowde we have received some valuable monographs on the early architecture of portions of Oxford Cathedral, etc., by Mr. J. Park Harrison, M.A. We have also received, while these pages are passing through the press, another instalment of the *Collections of the Surrey Archaeological Society* (vol. xi., part 1). Among the more notable papers contained in it are an account of Charlwood Church," by Mr. J. Lewis André, F.S.A.; "Palæolithic Man in Surrey," by Mr. F. Lasham; "Stone Crosses from Titsey, Oxted, and Tandridge," by Mr. G. Leveson-Gower, F.S.A.; "The Church Plate of Surrey," by the Rev. T. S. Cooper, which is well illustrated (among the objects figured is that of a remarkably fine flagon of 1598 at Worpleston); "Surrey Wills;" and a continuation of the Visitation of Surrey.

[Reviews of several other books are held over.]

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